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EDUCATING *for* PEACE

ELIZABETH · MILLER · LOBINGIER
JOHN · LESLIE · LOBINGIER

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ELIZABETH MILLER LOBINGIER
AND
JOHN LESLIE LOBINGIER

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To
JOHN
WITH THE LOVE OF HIS
MOTHER AND FATHER

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CHAPTER I

An Educational Task

No question is being more widely discussed today than that of world peace. It is approached from many different angles and reaches out in countless ramifications. It is considered on moral and religious grounds; it is discussed from the economic point of view; it is approached from the angles of nationalism and internationalism. It reaches out into questions of patriotism, world-mindedness, character building, national existence, wages and dividends, and a score of others. In its largest outreaches and its fullest implications, world peace is the question of the hour.

Fortunately it is coming to be regarded as a problem for the educator. It has long been a problem for the statesman, the politician, the business man, and the members of patriotic societies. Primarily, however, it is an educational question. As such it is a problem for the school, the home, the church, the community. World peace as an achievement will be realized chiefly through the processes of education. If

world peace is the question of the hour, educating for peace is one of the prime tasks of education for this generation.

Before turning our thought specifically to methods, we shall need to focus our attention upon some of the fundamental viewpoints and convictions that we hope to see realized through the processes of peace education.

Good will and world peace will be regarded as among life's highest values. Human welfare and human happiness are most to be desired. They have their roots in such everyday experiences as happy home life, congenial work, wholesome recreation, the practice of religion. These are the experiences that are conserved by a state of peace and good will. But international conflict appears. It makes its first stab at the home. It disorganizes business and professional life, and takes men from congenial work. It so changes the atmosphere of communities and nations that wholesome play is crowded out. It persuades religion to compromise itself by denying its own highest sanctions and becoming a mouthpiece for hatred and inhumanity. The highest human values cannot appear apart from conditions of good will and world peace.

Whatever interferes with world peace and

the spirit of brotherhood will therefore be opposed. This conviction leads us at once into questions relating to interracial attitudes, to problems of behavior that may cause friction, to difficulties that center in ignorance and misunderstanding of other national or racial groups.

A while ago there was considerable discussion about a war memorial in a Belgian city, because it included a statue of a German soldier holding on high a Belgian baby on the point of his bayonet. Many Belgians objected to the completion of the monument in this form because, as a reporter expressed it, they thought it might "result only in laying up a store of hate for coming generations."

A similar difference of opinion appeared in connection with the rebuilding of the Louvain Library, the question at issue being whether or not to carve in the stone of the façade the inscription, "Destroyed by German fury; rebuilt by American love."

When the film "Dawn" was first projected, depicting the execution of the English nurse, Edith Cavell, the British Foreign Secretary, Sir Austen Chamberlain, created something of a sensation by his opposition to it. He insisted that such a film was an outrage to humanity

and that it would do untold harm to international relationships.

Every day we are living in the midst of experiences such as these, in which there is a conflict between the forces that make for brotherhood and those that work against it. While some are sensitive to the importance of these situations, others pass them by as of no concern. Significance is to be attached to every act or gesture or attitude that may affect the spirit of international good will; for when we begin to deal with behavior and attitudes, we are in the field of education as truly as when we are dealing with facts and viewpoints.

There will be conscious effort toward world friendship and the cause of peace. Fortunately this is being done today as never before. It is not being left to chance, for agencies without number exist for this one purpose. In fact they are found in such abundance that many people devoted to the cause are at a loss to choose the channels through which they may best do their work.

It is not merely the inexperienced in wars and world affairs who are challenging us to conscious efforts in this direction. The most eloquent appeals come from those who have

learned this need in the school of experience. What appeal could be more eloquent, for example, than the vivid story, "All Quiet on the Western Front"? One of the most thought-provoking addresses of recent Armistice days was that of Field Marshal Sir William Robertson, chief of the general staff of the British expeditionary force in 1915, and for the three following years chief of the imperial general staff. The very week of this particular address he completed fifty years of military service. "Human nature be wicked as it may," he said, "I suggest that every man and woman should energetically support all efforts made to devise some more sensible and humane way of composing international differences than the destructive and futile methods upon which reliance has hitherto been placed without success." Such words have now become so frequent that quotations of the kind seem trite. It is not simply the *need* of working for peace that must be stressed. It is the *method.* The more spectacular ways of peace education are being constantly stressed. What is needed is a new emphasis upon the subtler forces and the less direct ways which are no less significant. The appeal of the great peace agencies has been largely to adults, — an appeal that must

not be lessened. Along with it, however, there is the need for greater emphasis upon the peace education of children and youth through our three great institutions.

Each of these institutions, the home, the church, and the school, offers abundant opportunities for effort in this direction. Each one offers equally large opportunities for the promotion of international hatred and the ill will that sometimes leads to war. The agencies are the same. The experiences and literature and life situations of youth may be the same. The difference appears in the guidance which parents and teachers consciously give. These leaders in the school, church, and home need constantly to inquire what procedures are conducive to world friendship and which lead to ill will. They need consciously to educate for peace.

Youth will be led to understand the facts in regard to war. The poetry and glamour of war are likely to hide the truth about it. In the task of educating for peace we have no right, nor should we have the desire, to adopt the method of the propagandist and present war as more lurid and terrible than it is. Our aim should be to present no picture that is untrue. It must equally be our concern, however, to

protect youth from any training that glosses over the futility and horror of war and depicts only its glories, as if it alone were the arena for patriotism.

Among the facts about war that youth should be led to understand is this: that in the heat of war experiences, we cannot rely with any certainty on the deliverances of governments or on the " assured facts " that are revealed about enemy nations. The World War furnishes abundant proof of that statement. Few of us doubted the veracity of statements about German outrages inflicted upon Belgian children. After the war was over some of the highest officials among the allies declared that they knew no case of such atrocities as had been most commonly described. Pictures of terrible indignities appeared in our papers; but after the atmosphere of battle had cleared, there were those who boasted that the pictures were " fakes " and claimed the honor of having produced them. Of course there were atrocities; they are likely to be found in every war and on both sides. The important point, however, is that experience has proved this to be true: when nations are at war the atmosphere is so tense and the importance of victory becomes so paramount, that the highest moral values

are shattered and truth itself is cast into the discard. Youth should be led to understand these things.

Among the facts about war that we shall want recognized is this basic fact — that the institution of war is abnormal, unchristian, costly, unnecessary, and futile. Youth and age alike need to be gripped by such a conviction. This belief about the essential nature of war is not to be regarded as an indictment against those who have participated in war. Every conflict of our own and of other nations has called forth loyalty and self-sacrifice from citizens who, prompted by motives of humanity and patriotism, have rallied to the flag. An indictment of an institution is no reflection upon those who with sincerity and idealism have been a part of that institution. Among the heroes of the world we shall continue to number many who are heroes of war; for we judge men by their motives, their ideals, their spirit.

It is the institution of war that is to be condemned. For it is abnormal. There is nothing in the original nature of man that makes it natural or normal. If there were, it would not be necessary to use the tremendous pressure of public opinion to secure enlistments, nor the

draft to obtain an adequate fighting force. The mere fact that nations must resort to these psychological and legal methods refutes the theory that there is in man an unquenchable instinct to fight. Nor can an institution be called normal which interferes with the processes of education, shatters the happiness of home life, magnifies economic inequalities, causes suffering and pestilence and famine, and violates the sacred principles of human brotherhood.

It is an unchristian institution. Christianity, it is true, has been warped and misinterpreted until it has been made to support any cause which its adherents might advocate. If it is to have any norm, however, it must be found in the spirit and words and example of its Founder. He taught love without barriers or limitation, after the example of Him who makes his sun to shine on good and evil alike. He opposed everything that would interfere with his dream of a civilization of friendly men and women. And his own practice conformed to his doctrine.

As never before, the church of today is coming to this belief that war is unchristian. It is more ready than ever before to accept the statement: "With startling clearness we now see

that war, in its spirit and modern practice, is the negation of everything to which the Gospel of Jesus bears witness." [1]

War is a costly institution, — even in money, which is the least of all costs. Its cost in life [2] and in shattered idealism is more important. Thinking only in money terms, however, the task of figuring the costs of the World War is so intricate that no living man can say how many billions of dollars it cost. There are figures available, but economic situations are so complicated, far-reaching and interwoven, that no one can know whether those figures tell the entire story. We do know, however, that like any other luxury bought on the installment plan its payments continue for a long, long time. We need not turn to pacifist nor peace society to find our figures. We may turn to the Secretary of the Treasury to learn that 82% of the money paid in federal taxes is to defray the expenses of "wars past and future." Whether a scant eighteen cents out of every dollar is a fair proportion to use on all

[1] Statement of the Executive Committee of the Federal Council of Churches of Christ in America, January 24, 1928.

[2] The League of Nations Commission on Costs of the World War is authority for the statement that 16,000,000 lost their lives through the war itself, and that the birth decrease due to the war was another 21,000,000. It may justly be said, therefore, that the war cost 37,000,000 lives.

the civil functions of our government is a question for every citizen to ponder.

War is also unnecessary. Enough wars have been averted by statesmanship, calm judgment, and arbitration, to prove that like methods would at many other times have brought like results. One has only to read such a book as *The War Myth in the United States* by Hamlin, to be convinced that at least some of our own wars might have been averted. Of old, wars were fought for national conquest; today they are more often a result of the shrewd plottings of certain sinister and unscrupulous business interests. The latter are no more necessary than were the former.

When Mr. Arthur Ponsonby, M.P., presented to Prime Minister Baldwin the " peace letter " signed by 128,770 Englishmen, he was bearing their testimony to the fact that war is an unnecessary and futile institution; he was not reflecting a lack of patriotism. The letter read: " We, the undersigned, convinced that all disputes between nations are capable of settlement either by diplomatic negotiations or by some form of international arbitration, hereby solemnly declare that we shall refuse to support or render war service to any government that resorts to arms."

Nothing is necessary which may reasonably be averted. That is the doctrine of those who insist that the way to secure peace is to prepare for peace. And such preparation is not to be confined to the work of statesmen and treaty-makers but will include also the less spectacular endeavors of intelligent parents and teachers and leaders of youth.

There are adequate substitutes for war, calling for courage, inspiring achievement, and having moral value. The claim is frequently made that the war system has been the chief inspiration for mechanical inventions and has done more than any other agency to develop courage and those hardier elements of character which every nation needs. These two values are so great, it is sometimes urged, as to counteract the evils of the war system. These claims misrepresent actual facts and becloud essential issues. There have been inventions that undoubtedly would not have come had it not been for war. Most of these, however, are in the nature of a menace rather than a benefit to humanity. They have been largely instruments of destruction. The inventions for which the world is most indebted have come in times of peace and without regard to the needs of war. Neither the steamboat nor the railroad

came out of war needs. Both telephone and telegraph were invented in peace times without the pressure of war, as were also the radio and the automobile. In the science of aeronautics it is the same, whether we go back to the Montgolfier brothers of France in 1783, to Langley in our own country toward the close of the last century, or to the Wright brothers in the first decade of the present century. The list might be continued. A prominent medical investigator, working in his front-line hospital, was asked whether the war had done anything to advance scientific knowledge or method. "No!" he exclaimed. "We are just going through the same old motions! It has set us back thirty years! So many of us had to close our laboratories and take to this hacking and cutting — and I felt that we had our hands on the door of cancer!" [3]

Not only is it true that significant scientific advancement has come more rapidly from peace situations than from the demands of war, but it is also true that when we turn to the sphere of character and moral values, the exclusive contributions of war are unduly exaggerated. The normal world in which we live

[3] Quoted by Will Irwin on "Pacifists and Militarists" in *The Woman Citizen*, November, 1927.

will always present the most challenging kind of appeals to heroism and self-control. War has no monopoly of such appeals. Under its sway, to be sure, men and women have submitted to rigid discipline, practiced the highest self-control, and exhibited courage of the first order. The same values, however, are found in other channels. Humanitarian efforts will always evoke expressions of similar virtues. Without the institution of war it would be easier, in fact, to harness a larger degree of this energy for causes of human welfare.

An Arctic explorer undergoes a discipline and manifests a degree of courage equal to that of the warrior. Lindbergh, flying alone across the Atlantic for the development of aeronautics, shows real daring for civilization's sake. Steenbock of the University of Wisconsin, refusing a fortune in order that his discovery may benefit humanity, proving himself, as one newspaper said, "a man without the dollar sign," is an example of self-control for the sake of humanity. Livingstone, moving ahead through Africa amid dangers and privations, "to heal the open sore of the world," revealed a courage that has few parallels. In the yellow fever scourge at Havana in 1900, when it was conjectured that the mosquito might be the

agent by which the germ was carried, there were those who let some mosquitoes feed upon yellow fever patients and then upon themselves. They lived and died for others. Mark A. Carleton, struggling on with indomitable will to bring to the middle west the wheat to feed its millions, — and scores of other "Hunger Fighters" too, — exhibited a brand of courage of the highest order. And all of these are workers for the friendship of the world.

It would not be difficult to make a lengthy list of men and women who have faced danger and death for the sake of humanity. Similar opportunities for courage and heroism will always be open. If the institution of war could today be banished from the earth forever, there would not be an item of loss to be balanced against the resulting gain. For every real or imaginary value that war possesses in the development of heroic and courageous personalities, there are numberless substitutes in other spheres of life. In scientific and humanitarian fields men will always be able to manifest the highest courage and self-sacrifice, without leaving behind any trail of hatred and disaster.

There will be increasing effort to develop a better understanding and appreciation of other

people's culture, aspirations, problems, and achievements. Among the many reasons for international strife is international misunderstanding. We are too ignorant of the civilization of others. Imaginary national differences become barriers between us. Knowledge is not the only basis of good will nor does it always insure good will, but it is a factor of importance. Our education ought to provide for a growing knowledge of the people of every land — their occupations, interests, problems, achievements. Fortunately both school and church are working in this direction. Many a library now has its International Mind alcove. When these efforts are serious, they include a desire to give a true picture of the history of every other nation. The writing of history has sometimes been the task of the propagandist, whereas it should be simply a task of scientific research. If there is any bias at all it ought to be traceable to the international attitude. Too often a textbook in history has been judged on the basis of its conformity to the likes and national prejudices of its reviewer; it should be tested by irrefutable facts. Whatever will help young people to a better understanding and a deeper appreciation of other races and nations must be re-

garded as a valuable factor in the task of educating for peace.

Peace is frequently called a state of mind. Educating for peace is a more subtle task therefore than that which statesmen and diplomats can handle. Even though the League of Nations and the World Court should include every nation and reach their highest effectiveness, though innumerable peace treaties should be ratified among the nations, though the Paris Peace Pact should be scrupulously observed by every signatory nation, there would still be tasks for the peace educator. Among these tasks will always be the cultivation of good will and the development of an appreciative attitude toward other nationalities. The world is safer from the danger of war when there is good will, even though there be no treaties, League, nor outlawry, than it is with all of these instruments functioning but without international good will. Through better understanding, common enterprises, habits of cooperation, the realization of our mutual dependence, and a sense of the brotherhood of man, we pave the way for growing appreciation and good will. The peace educator, therefore, devotes his energies consciously toward the realization of these ends.

He tries to lead young and old into a deeper knowledge of other peoples; he welcomes opportunities for cooperative enterprises; he seeks the chance to show how interdependent are the nations of the world; and he utilizes every agency that will teach the ideal of brotherhood. By so doing he is engaged in foundational work for his cause.

Cooperation and friendly contacts between nations and races will be promoted as widely as possible. As these words are being written the writer's eye falls upon a department store's full page advertisement in a metropolitan daily. The wide border carries the names of a score of countries with drawings that suggest something typical of each, and in the main part of the advertisement are lists of articles from each of the lands, — Czechoslovakia, China, Germany, India, and the rest. On every hand we are surrounded by signs of the interdependence of the nations of the world. If such interdependence is a fact, our contacts should be on the basis of friendship.

These friendly contacts need to begin close at hand. The nationalities of the world are in America, and there is scarcely a citizen who does not have to choose constantly between cooperation in the spirit of brotherhood and

friction on the basis of hatred. Our behavior in these everyday contacts is a factor in educating for peace.

Cooperation is also possible at longer range. Boys and girls have learned this in the Junior Red Cross. Church groups have learned it as they have promoted their projects in world friendship. There is value in any enterprise that serves to break down the barriers that separate people of one nation from those of another, and to bring them together with a sense of appreciation and understanding.

The National Chaplain of the American Legion recently made a plea for more intimate contacts between the youth of different nations, as a basis for that international good will which he rightly regards as essential to world peace.[4] Recalling how easily American soldiers, while they were in Europe, learned to fraternize with the soldiers of France and Italy and England and even those of Germany, he urged that " if the young people of the world were given opportunity to know and understand one another, the chief causes of war would be removed." He suggested the establishment of an International Memorial Education Foun-

[4] See Federal Council Bulletin, April 1928, pp. 9–11. The chaplain is Rev. Gill Robb Wilson.

dation which might be financed by the appropriation of a portion of the war debts paid to the United States each year and by such support as other nations might also give it. On such a basis he believed it would soon be possible to take ten thousand young people a year from each of many nations, "scatter them throughout the sister nations of the world to study the peoples among which they go," with the responsibility of learning to think in world terms and with the knowledge that they are being educated for the sake of the peace of the world! The details or the wisdom of such a plan are, for our present purpose, of secondary concern. The important matter is the recognition that of fundamental moment in the quest for peace are such considerations as acquaintance, understanding, cooperation and friendly contacts among thoughtful citizens of the nations of the world.

Earnest efforts will be made to create the atmosphere of peace rather than the atmosphere of war. In some localities and in some areas of life the atmosphere of peace, to a reasonable extent, has been created. Wherever that atmosphere is found it produces what some have called a "peace morale." One of the strongest arguments which can be made in the

United States for the efficacy of a peace atmosphere is the argument from experience. Neither by armies nor by fortifications has our country prepared for defense against Canada; nor has Canada made defensive preparations against us. One may take his journey along that entire border from ocean to ocean, without being conscious at any time of the atmosphere of defense, distrust, fear, or war. Such a situation produces not only a sense of safety but also a spirit of good will.

It is highly desirable that we try to multiply examples of the atmosphere of peace, not only in geographical areas but also in areas of human experience. Our children should be reared in the atmosphere of peace. They should grow up to feel that pacific settlements of difficulties are proper and normal. They should "think peace." To accomplish that result no *laissez faire* policy is possible. It is an educational task requiring conscious planning and intelligent method.

The public and private educational systems of America are today face to face with a vital problem at this very point. Shall militarism be brought into our educational life? Shall the freedom, the scientific spirit and the open-mindedness that should always characterize

education attempt to harmonize itself with the authority, the repressiveness and the "lock-step" spirit that are inevitable in a military regime? Shall the concepts of world citizenship, the interdependence of nations and that appreciative understanding of every people which the schools should foster, be presented in the same institution in which military training is producing a mind-set toward nationalism and an atmosphere of international distrust?

Recent figures indicate that in the schools and colleges of the United States today 55,000 boys must take military training or go to some other institution. Many high schools as well as colleges and universities are requiring military training of every male matriculant. Two opposing and determined forces are coming to grips today on the question of militarizing our educational system. Other questions of like importance are constantly before us. The perennial plea for a "Big Navy" is one such question. In the face of these persistent problems the conviction is growing with many that among the responsibilities which adults have toward youth is that of creating for it an atmosphere of peace, which in turn shall help to determine what the mind of youth is to be.

Responsibility for this task will be recognized as a common one, belonging as it does to parents, teachers, church leaders, and others. Education is not the task of any one institution alone. Every factor that affects the development of the child is to be conceived as an element in the training process — play, free time, special activities, clubs and organizations — as well as church, home, and school. All such agencies play their part, positively or negatively, in peace education. The home bears a large share of responsibility. It must make its contribution in favor of a mind-set toward international good will. Parents who are sympathetic toward this viewpoint need to concern themselves about it to a degree that is revealed in but few homes. Teachers in the schools today have a wealth of material to help them in peace education. Church leaders, with their increasing emphasis upon religion as life, are trying to lead young people into Christian behavior and Christian attitudes; some of them are realizing that such an aim includes world-mindedness and clear thinking on the problems of war and peace. Citizens engaged in such activities as Boy Scout, Girl Scout, and Camp Fire work, are constructively bearing their share of responsibility. Peace education is not

for professional educators alone; it is a common enterprise.

Peace education will be considered an expression of the highest patriotism. Ours has been called the age of nationalism. To some extent a sense of nationalism is inevitable. It possesses certain values akin to those that result from loyalty to our immediate families. In its usual meaning, however, its weaknesses and dangers outweigh its advantages. Nationalism limits the range of brotherhood. It sets bounds to the area in which the Golden Rule is binding. It is at the root of war. Fosdick has called it "Christianity's supreme rival." The words of Edith Cavell, that there is something higher than patriotism, have seared themselves upon the heart of the world. Humanity itself is bigger than nationalism.

The dogma of nationalism has no difficulty in entrenching itself. There are common sayings and viewpoints in every land that reflect an established sense of superiority. That conviction always tends to entrench nationalism. The efforts of militarists, regardless of their motives, invariably increase that tendency. The superiority complex, the fear motive, and the atmosphere of distrust constitute a psycho-

logical basis for nationalism that is difficult to overcome.

Nationalism and patriotism, however, are far from synonymous. What is patriotism? Some regard it as the exclusive possession of those who hold certain views on preparedness and national defense. These may be self-appointed " patriots " who prove their loyalty by blacklisting people of prominence who disagree with them. If patriotism is akin to loyalty to our government, however, this question may well be asked: With the ratification of the Paris Peace Pact, with its clear agreement " that the settlement or solution of all disputes or conflicts of whatever nature . . . shall never be sought except by pacific means," is he not most " patriotic " who acts upon the principle of that Pact? To some, moreover, patriotism requires as a necessary concomitant a violent dislike of other nations; to make it genuine the element of antagonism must be there!

The question of our national anthem is pertinent at this point. Hosts of American citizens have petitioned Congress to enact legislation making " The Star Spangled Banner " our national anthem. The peace educator hesitates. He asks: What situation

inspired these words? What is their psychological effect? How are they related to the ideal of brotherhood? Do they reflect an attitude of narrow nationalism or the higher patriotism of which prophets dream? The peace educator prefers the words of "America." He may think that Katherine Lee Bates has given us something better still in "O Beautiful For Spacious Skies," although he may wish that some distinctive music were available. He hopes that many may give themselves to the task of producing a national anthem, or many of them, with music that is suitable and words that breathe the spirit of humanity and good will.

It is imperative that patriotism should be lifted above any interpretation that is selfish and sordid. It must be thought of as active effort on behalf of the public good, and the public whose good is sought must be conceived of as the entire public, the world community. That is the higher patriotism. Concerned with the common welfare, it passes over geographical boundaries. Nor is that concern mere emotionalism; it issues in enterprises that look toward the common good. Only when patriotism is interpreted in this larger way can peace education be regarded as an expression

of the highest patriotism. Given that larger interpretation, however, peace education becomes a necessity.

The question of peace and international good will will be regarded as an educational problem, to be approached from the educational point of view. The multiplicity of peace agencies that have been functioning during recent years is both encouraging and baffling. The degree of interest which they indicate is gratifying, but one is amazed at their number. An examination of these agencies reveals the fact that by far the greater part of the efforts of the majority of organizations is being devoted to methods and materials that will appeal to adults. There are discussions of the League of Nations, the outlawry of war, the World Court and Hague Tribunals, the Paris Peace Pact, treaties, international situations, and similar questions. It is highly important that such problems as these should have the widest possible consideration. Some of us, it is true, regret that so often, in their enthusiasm for their own particular methods, advocates of one viewpoint or another have ridiculed or slurred the proposals of others instead of making common cause against narrow nationalism and the institution of war. One weak spot, however, in

the programs of these agencies has been the relatively slight attention given to children and young people. They need different materials, different methods, and a different approach. An adequate approach must be made to childhood as well as to those who are older. Peace must be given its rightful place in general education, in religious education, and in home education.

If one should inquire as to the aims of peace training, the answer would be in terms of people's thinking, their motives, their attitudes, their behavior. They ought to be led to understand what war is and to recognize that it is as futile and unnecessary as dueling or inter-city armed engagements. It is as reasonable that war as an institution should pass into the discard as that slavery or dueling or gladiatorial shows should so pass. People ought to be led to understand the truth about other lands and about the history of their own country, without minimizing the virtues of the former nor glossing over dark spots in the latter.

Earliest childhood is the time to begin the cultivation of attitudes of concern and friendliness for people of other groups or classes or races or nations. This is basic in the peace

movement. To strive for such attitudes in maturity is difficult. To begin in the earliest years brings results.

If we want adult citizens to desire international cooperation, we must guide them into habits of cooperation during childhood. If children are led into enterprises of good will toward other groups, we have a right to expect them to mature into world-minded adults.

The peace task in brief is educational. As such it is concerned not only with adults but also with youth and children. If we are to produce a mind-set toward peace we can do it only through the slow but sure processes of education. " Peace-talk " is not the raving of a utopian dreamer. Whatever the difficulties may be, it is possible to produce situations that make peace likely and war unlikely. It is possible also to train young and old to the peace point of view. The difficulty of so doing is itself a challenge to parents and to educators.

CHAPTER II

Peace Education through the Home

The home is recognized as our greatest educator. Without the formality of classrooms and study courses, the home gives its children their most lasting and effective training. The attitudes that these children manifest toward other races and nationalities, the viewpoints which they express in regard to war and things related to it, the ideals and convictions which they reflect toward world peace — these may be traced to many sources; but one of the chief sources will inevitably be the home.

The spirit of the home permeates the nature and the manner of the child. A critical home makes a critical child. A hectic home makes a hectic child. A home that magnifies the factors that are significant in international good will will usually find its children appreciative of those same values. The home has manifold possibilities of functioning as an educator for peace. Its most effective methods may be indirect — through the creation of an atmosphere and an environment conducive to

the international mind. Though these methods may be indirect, however, they are not accidental. They cannot be left to chance. They grow out of convictions and require planning.

A Chinese gentleman was entertained as an overnight guest in a certain home in which there was a four-year-old boy. He was a man of culture and of some prominence in business. This furnished a type of contact that comes only infrequently to an American home. Aside from other considerations it was one small element in the peace education of that child. It furnished an opportunity for contact with one of a different race and nation, on quite a different basis from that on which most children form their early contacts with the Chinese. Without any comments on the subject at all, this experience helped that child to understand his own family convictions and practice in matters of world friendship. When this Chinese, passing through that community again a year or two later, called and brought a little present to the boy then six years old, he was simply making possible another step in the child's peace education.

Miss Stooker[1] tells of a certain father, a

[1] See *The Missionary Education of Primary Children*, Chapter VIII.

teacher, whose habit it was casually but consciously to educate his children in world-mindedness. He would say: "There's a splendid fellow from Hawaii that I want you to know. I'll bring him up to supper tonight"; or "There's a charming Chinese lad in my class. I'd like to have him know you."

One can scarcely exaggerate the importance of the attitude, practice, and viewpoint of the home as factors in peace education. The school and the church may work ever so earnestly on behalf of world-mindedness, only to find those efforts counteracted by the table-talk of parents. A mother's scathing and slurring remarks about another race or nationality have educative power — but against world-mindedness. A father's casual comments on the need of a big army and navy to keep Mexico or Nicaragua "in their place," or to hold our own against England and Japan, have educative power — but against the peace ideal. After the famous Gary "strike" of white high-school students in 1927, because the number of Negroes in their school had been increased, it was revealed that some of the students had not wanted to participate but had been compelled by their parents to write on their slickers

"Emerson School for Whites Only." Other students confided to their church-school leaders that though they realized how unchristian their behavior appeared, it was nevertheless difficult to hold to those Christian standards when fathers at home talked so vehemently against the other race.

In contrast to such examples is that of a lawyer in a suburb of one of our large cities. "One day he found his eleven-year-old son with a group of neighborhood children following a Chinese down the street with cries of 'Ching-ching Chinaman sitting on a fence, Try to make a dollar outa fifteen cents.' He marched his son home and an enlightening conversation followed. 'Everybody always says that to a Chinaman,' insisted this son of culture. The outcome was that Mr. A. took his son with the small sons and daughters of neighbors to visit a Chinese laundry. The stout and jolly proprietor of the laundry showed them his shop with true oriental hospitality (and they found no kettle where American children were boiled to make medicine); he wrote proverbs in queer twisty characters; he displayed his beloved flag; he told of his grandsons in Canton and what they studied in school; he demonstrated a singing Chinese top, and he fed them good-

luck cookies." [2] Later — even four years later — it was reported that there was no more popular citizen among the schoolchildren of that community than that Chinese, and their interest in him extended to an interest in his country, as the schoolteachers realized when their work was related to China.

Few parents appreciate to what extent they are conditioning their children in ways that have significance either for or against the cause of world peace. One who listens to the casual remarks of children outside the home may often interpret parental tendencies with a fair degree of accuracy — deep concern for the cause of international good will, leanings toward the things which result in international strife, or, most likely, utter thoughtlessness of the whole subject.

One Christmas Sunday morning this conversation between two five-year-old boys was heard in the kindergarten department of a church school:

"I've got a gun. It will shoot too. It will shoot a man dead."

"You wouldn't be allowed to shoot anybody. You might put his eyes out."

[2] From "Primary Peace Attitudes" by Marguerite H. Bro, in *The Christian Century*, August 14, 1929.

"Well, of course I wouldn't hit anybody, but that is what they are made for — to shoot people dead."

This was about the toy that the home had put into a child's hands on Christmas morning. And no doubt there are parents who would see nothing anomalous in that fact, nor any weakness in home training as reflected in that childish conversation.

Two boys of about eight were playing together. One had made a wooden sword and brought it for the other to see. It was crudely made and the friend did not recognize at once what it was meant to be. He wondered why the other boy had made a church cross! Speaking of the matter at dinner that evening, the boy to whom the wooden sword had been shown remarked: "At first I was startled because I thought they were just opposite. The church and war don't go together." Whatever else such remarks may illustrate, they at least reflect the convictions and attitudes of two specific homes.

A group of junior-high-school boys and girls were meeting in their church as a class in a World Friendship Institute. The discussion was on peace and war. They agreed that the logic of Jesus' position is against the war sys-

tem. They were ready with abundant reasons why all should work for peace, and they even suggested ways in which they themselves might do so. But their conversation still reflected the viewpoints of their homes as evidenced by such expressions as "Those Chinamen — they are no good"; "The Japanese — they do nothing but stir up riots and fights." They read over a statement of World Friendship Ideals for Young People, and some took strong exception to one that expressed the belief that all nations should cut down their armies and navies. One girl made the significant remark: "I know that lots of people in our families think in their hearts that we should cut down armies and navies and not support war, but they do not dare to say so out loud. Every one would think we were unpatriotic if we said so." Again one sees clear reflections of home attitudes and points of view. Parents are bound to be educators in one direction or another, although the educative process may be unplanned and unconscious.

The home enjoys the opportunity of helping to determine the heroes whom its children will revere. Whether or not parents agree with the viewpoint of the pacifist and the conscientious objector, they may respect the sincerity

of their opinions and refrain from speaking of them with derision and contempt. However they may feel about the pacifist position, they surely must honor the heroes of peace. In ordinary conversation and by casual reference they may suggest the achievements of such "heroes of peace" as *William Penn,* whose name every schoolboy associates with the peace method as against the war method; *Bishop Benavente,* whose Christian and courageous pleas brought a peaceful settlement to the difficulty between Chile and Argentina and whose name is so closely associated with "the Christ of the Andes"; *Richard Rush,* to whose statesmanship is due the fact, in a measure at least, that the great border between Canada and the United States is a friendly border, without army or fort or gunboat. They may give due appreciation to such men as *M. Aristide Briand* of France, formerly Minister of Foreign Affairs, and former *Secretary Frank B. Kellogg* of the United States, for their part in the achievement of the Paris Peace Pact. They may laud the self-sacrifice for humanity's sake of those who have shown a courage equal to that of the bravest soldier — such men as *Dr. Hideyo Noguchi,* Japanese scientist of the Rockefeller Institute, who perfected a serum

that would make one immune to yellow fever but who later became a victim of another type of yellow fever in Africa; *Dr. Wilfred Grenfell,* who for more than a generation has faced danger and hardship in the Labrador country for the sake of others; *Dr. Jesse W. Lazear,* whose heroism in Cuba is described in these words on a tablet at Johns Hopkins University: "With more than courage and devotion of the soldier he risked and lost his life to show how a fearful pestilence is communicated and how its ravages may be prevented." Such names as these should be revered in the home. If there is a family story hour, there ought to be adequate place for stories about the heroes of peace and for other peace stories.

Parents face the perennial question of presents for their children — at Christmas time or on their birthdays or upon one's return from a trip. Books are always welcome gifts, but how shall they be chosen? Adventure and history must have their rightful place in such selection, but our juvenile books of history need more careful scrutinizing than they usually receive. Many are written with an inordinate degree of bias. In many the deeds of the author's fellow countrymen are idealized to an unwarranted degree. Not only should the presentation be

true to fact but it should stand another test as well. It should be presented in such a way that the cause of world friendship will be promoted and not jeopardized. There is an interesting expression on one of the descriptive signs at the historic Concord bridge in Massachusetts. One reads the bare historic facts of the battle between the British and the Americans, but the account ends with the words: " and here began the separation of two kindred nations now happily long united in peace." In the story of bloodshed and war there shines out the peace ideal. The same is true of many war books, to be commended for that very reason. Among parents' gift books there may be those that suggest the interdependence of nations, that present the life of other races and nationalities with sympathetic appreciation, that portray the futility of war and the contribution of the peacemaker.

There is educative value for youth in much that may seem to be intellectually beyond them. We are more apt to underestimate the ability of children to grasp mature ideas than we are to overestimate that ability. The free discussion of the Paris Peace Pact, the World Court, or some other current question in the peace field, has value to younger members of

the household — quite apart from its value to the adults who may be the chief participants. The difficulty, of course, is with the adults. How ready are we to discuss these vital themes? Or how interested? Parents who have set themselves to the task of peace education, however, may make the effort. The child who grows up in an atmosphere of intelligent interest in world affairs and sympathetic concern for peace efforts will develop a mind-set in that direction. Assuming that this atmosphere has not become charged with fanaticism, it must be regarded as one of the indirect but vital forces working toward international-mindedness.

This atmosphere that is of the parents' making is also created by the magazines that lie on the tables, by the pictures that hang on the walls, by the music heard in the home.[3] One develops a feeling toward magazines to which one is accustomed that has in it certain elements of propriety and normality. One who is used to seeing such papers as *Pax International* of the Women's International League for Peace and Freedom or the *News Bulletin*

[3] The Victor Company has a pamphlet catalog of the music of different countries. Homes which still use the victrola, in spite of the radio's presence, may thus work toward international appreciation through music.

of the National Council for Prevention of War is likely to grow to maturer years with the feeling, unconscious and unanalyzed though it may be, that their messages are his; they are the ideas in which he and his family believe. One day a child, in conversation with another, was overheard to say: "We don't think that way about war." His may not have been a thought-out conviction, but he had nevertheless identified himself completely with his family group. He accepted his home atmosphere more readily than he could have been convinced by any arguments of his parents.

The home needs also to recognize the possible power of the motion picture in educating for or against the peace ideal. While many types of films might be considered in this connection, there are at least two types that come to mind at once. There is what may be clearly called the war film — that which portrays war as vividly as possible. The Educational Survey published by the Secretariat of the League of Nations in July 1929 includes an interesting study of the effect of such films on the viewpoints of children. The results are based on the replies of over four thousand children between ten and seventeen in the County Borough of Bradford, England. The vast ma-

jority of children were decidedly anti-war after seeing war films; such films have surely not popularized the institution of war among these children. The other type of film is that which depicts navies in all their attractive splendor, marching cadets trained to the last degree, the accoutrements of war in their most attractive garb. The news reels have enough of this kind! Because their psychological effect is so subtle they are the films that really glorify the war idea. The home has more reason for disquietude over the films of this second type than over the pictures that attempt to portray war as it is.

The whole question of children's play is intimately related to the task of peace education. In spite of that fact, however, the average home gives but little serious thought to the question of children's toys and games. Whether by chance or because of tradition or as a result of sinister forces, through play the stage is set against peace education rather than for it. Look, for example, at the advertisements in any metropolitan daily as Christmas approaches. One of these, now before the eye of the writer, is typical. "Toyland and Joyland" is the heading, and the center of interest on the page is a soldier with gun in

hand, standing at attention. In the background is a picture of armies and castles and forts. "Watch the armies of the world," the advertisement says, "— on the march — entering castles — in the north — in the south — the cavalry in action — warships moving — the Red Cross." Lured by these pictures and descriptions we visit the department stores and discover that the writer of advertisements has kept well within the bounds of truth. No section of toyland has been planned more carefully than that which is devoted to the toys of war. Nor is any other section likely to be so large. There are soldiers of every kind and nationality — armies of them, row upon row. There are swords and guns of every description — just toys of course. There are games that offer abundant opportunity to play war in all of its more spectacular phases. Here for example is a long table with a toy cannon at one end and with soldiers of tin or wood at the other. The player shoots wooden balls from the cannon in an effort to see how many soldiers he can kill with each shot. A Belgian newspaper is reported as displaying an advertisement of the latest thing in toys — a toy gas mask. The whole picture is familiar to every reader and does not need detailed description.

These are the toys that find their way into our homes at Christmas time and at other times too. Children like them. Usually parents are not averse to them. Is the question to be passed by, however, as of no concern? Are all toys to be put into the same category, regardless of what they represent? Or do children's toys have some significance in the task of educating for peace?

In one of the strongest and most gripping of the shorter peace plays, "They Just Won't Talk,"[4] the home-coming of George, a war hero, is described. Like so many others, he just won't talk — about the things people want him to describe. He does talk to his little nephew, Bobbie, however, when they are alone; and he talks with a purpose. Bobbie has rushed into the room with a wooden gun which another uncle has made and given him. "Bang! Bang! Bang!" goes Bobbie. To his surprise his Uncle George bargains to buy the gun from him for the price of a pair of skates. With an intent look at Bobbie, Uncle George takes the gun (his own gun, for he has bought it), snaps it across his knee and tosses the two pieces aside. And to his amazed

[4] By Mary Katherine Reely. See description in Chapter VI.

nephew he says: "Listen here, kid. You wouldn't understand much of what I could say to you. But I want you to remember this day — the day your Uncle George came home from war. . . . On the day your Uncle George came home he did that (*pointing to the broken gun*) and he said — now listen — these are the only words I'm going to ask you to remember — he said: 'That's what should be done to all of them!' Can you remember that?" And Bobbie says solemnly: "I can remember."

Parents who are endeavoring to educate for peace must scrutinize their children's play life. The moral as well as the physical value of play is well recognized by every educator; but not all types of play are equal in value. The most normal kind of play is that which reflects the interests of normal life. Because the child is by nature imitative he tends to follow in his play life the activities which he observes about him. Whatever is related to home life or school life is joyously reflected in the play of the child. As soon as taxis and airplanes and ships come within the realm of his experience, they are at once desired as important for the life of play. Blocks and erector sets are used to construct those things that the child sees

about him or the things which, though unseen, have entered into his experience through stories to which he has listened or books which he has read. This kind of play is simply a reflection of normal life and as such has educative value.

But the games that are built upon the fact of war and the toys that represent war's paraphernalia are of a different kind. What they reflect is not normal in the life of today. Even though it may still be a fact it is none the less abnormal. When parents permit toy cannon and armed soldiers to take their place in the playroom alongside of toy trains and garages, they are making it easy for children to conceive of war as an institution that is just as normal in present-day life as are travel and housekeeping and business. No child will analyze his thoughts to the extent of arriving at such a conclusion, but the impression will come slowly and subtly.

Not only are we to think of play as normal when it reflects the normal activities of life, but we may also think of it as wholesome when it bears fruit in wholesome attitudes and conduct. Occasionally one finds parents who consciously set themselves the task of crowding out games which seem to them undesirable by the substi-

tution of others, equally thrilling, which they regard as desirable. The parents of one parent-teacher association were able to develop and suggest games of exploration, those having to do with the brave deeds of firemen, and others that were related to the rescue of lost mountain climbers. In this particular instance such games superseded the former war games.[5] One mother who was giving her son a birthday party succeeded in changing the spirit of a rather intense war game by suggesting the substitution of mail-bags for torpedoes, thus changing the atmosphere completely.[6] Angelo Patri in his own effective way calls attention to the fact that when one boy injures another in a game of war, the neighborhood parents are likely to warn their children against playing with that boy without saying anything about the game itself that has done the damage!

The reason for seeking substitutes for war games, however, is not simply because of actual or possible physical injuries that may result. There are other evils of greater moment — injuries to a child's mental outlook and social attitudes. Because of the possibility of such

[5] See "Primary Peace Attitudes" by Marguerite H. Bro, in *The Christian Century*, August 14, 1929.

[6] See article "Disarming the Nursery" in *Pax International*, May 1929.

injury parents are beginning to regard this whole question as a problem in moral education. Why should not the net effect of play be positive rather than negative? A perusal of some of the catalogs of the school-supply houses is illuminating at this point. They have many games to advertise which have educative worth; they are made not only to interest the child but also to give him skill or training in certain positive directions. It may be so with much more of the child's life. His play needs to be examined to discover whether or not it is a positive and wholesome element in his education.

Play life is a factor in determining a child's mind-set toward such an institution as war. It may also help to fix the mind-set toward people of other races or nationalities. It is for this reason that alert teachers or parents often lead children into the play of other lands. Instead of playing war against Mexicans or Japanese or Germans they play the same games as do Mexican or Japanese or German children and thus enter into a better understanding and deeper appreciation of life in other lands. In such instances play is proving its wholesomeness in that it is bearing fruit in wholesome attitudes of friendliness and good will.

Peace education in the home is thus a subtle thing. It can be concerned but little with formal teaching. It has to do with attitudes and table-talk, with general atmosphere and the play life, with guests and magazines and Christmas presents and scores of simple every-day activities. And in this very fact is found the parents' opportunity.

CHAPTER III

Peace Education through the Church

Peace education is one of the major responsibilities of the church. Many church leaders would take issue with that statement. Many more, while admitting it as a statement of the ideal, fail in actual practice to give any significant place to this interest. This state of affairs has its roots in certain ecclesiastical tendencies.

As the church has become thoroughly institutionalized there has been a marked tendency to defend the existing order and to hesitate at any deviation from the *status quo*. Changes come slowly in the church. New points of emphasis have to fight against great odds. Traditionally the church has been relatively unconcerned about peace education. As a matter of history it has been as ready as other agencies to put its seal of approval upon specific wars and upon war as an institution. What appears to be mere lethargy may in reality be only a natural tenacity to the past.

It breaks with difficulty from its own historic position.

A second situation that has restrained the church from any widespread emphasis on the need of education for world brotherhood has been the relatively larger place given to correctness of belief than to Christian purpose in the affairs of life. All would agree that the emphasis is shifting, but the process is not rapid. Even those who accept the idea that Christian purpose is more important than creedal conformity are often hesitant about putting the principle into practice. Although admitting that world peace is among the major religious questions, a church is likely to continue to act as if creedal matters and intellectual viewpoints were the major concerns.

A third tendency in church life has also had its effect, — a certain mystical emphasis which has magnified the importance of personal religion to the disparagement of religion in its larger social outreach. Ideally there is no conflict between personal and social religion, nor would there be if we could keep our sense of proportion. A strong mystical emphasis, however, has usually been accompanied by a lessening of emphasis on great social values such as international-mindedness.

When one turns to the church's charter, however, the religion of Jesus, one finds large place given to the ideals of human welfare and world brotherhood. "Peace on earth, good will among men" is not only a bit of poetry but is central in the dream of Christianity's Founder. The Jewish religion, too, even as far back as its ancient prophets, includes glimmerings of the same dreams for the civilization of the future.

A prime function of the church is to train in the practice of its ideals. Peace between nation and nation, and brotherhood without barriers are among its ideals, and it must therefore educate its people in viewpoint and practice that will lead toward that end. Invariably there are those who object to the church's turning aside from its "real mission" to concern itself with such secondary matters as politics or international affairs. The objection sometimes comes from sincere poeple whose view of religion has in it no place for the remaking of social institutions in the world of today. Sometimes however the objection comes from those who have no interest in the church but who resort to pious phrases in the hope of keeping church people with broad social vision from meddling in problems of race, industry or internationalism.

This chapter is addressed to those who believe that the church is a potential force for international good will and who want to see it made increasingly an educator for peace. How may the church be made effective to this end and how is it now proving itself effective in many places?

The Atmosphere of the Church

The occasional visitor to a church is often able to evaluate its devotion to the cause of peace education. He may do so by perusing the church calendar, on which one sometimes finds a quotation or statement that reflects a genuine yearning for world brotherhood. When some critical question is engaging the attention of the American people, such as the Big Navy Bill in 1927 or the Cruiser Bill in 1929, some church calendars reflect in no uncertain terms opposition to militaristic measures and approval of positive measures looking toward world peace. One will sometimes find a definitely adopted statement of purpose (instead of a creed) suggesting loyalty to social justice and world brotherhood and purpose to work for such ends. Here for example is an extract from a recent Affirmation of Faith [1] being used

[1] A tentative statement prepared by the Congregational Commission on Ritual and Worship and first used in 1929.

in various churches: "We covenant and bind ourselves . . . to work and pray for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood." Here again is a church's Statement of Purpose:[2] "The Community Church shall be a free fellowship of men and women dedicated to the fulfillment of social idealism through common service for the common good. It seeks to cultivate the open mind, the aspiring spirit, the passion of justice, and the application of the cooperative principle to all forms of social and economic life." When one enters a church and reads words such as these, one feels that the atmosphere will be congenial to the international mind.

Bulletin boards are also reflectors of the church's atmosphere. Many have learned how to use bulletin boards without in any way offending the artistic sensibilities of the lover of beauty. They are often used as an opportunity to display such posters as Bishop Oldham's "America First," or the text of the Pact of Paris.[3] They are used also to announce outstanding books or significant good-will enterprises. When one enters a strange church

[2] The Community Church of Boston.

[3] Either of these posters may be secured from the National Council for Prevention of War, Washington, D. C.

and sees such a display in a prominent place, one knows that the spirit of that church is broad.

In the Trinity Methodist Episcopal Church of Springfield, Massachusetts, will be found certain symbolic windows including one called the "Goodwill Window." It portrays Lindbergh in aviation costume. Aside from his own name the word "Goodwill" appears. In the lower part of the panel is depicted the signing of the treaty for the renunciation of war at Paris on August 27, 1928.

The plans for the new Riverside Church of New York City call for an international window which shall include Biblical incidents and scenes in which "religion overruns international boundaries."

On October 27, 1929, the Universalist National Memorial Church of Washington, D. C., dedicated a memorial Gothic tower to be called the International Justice and World Peace Tower.

The Stone Church (First Methodist Episcopal) of Meadville, Pennsylvania, dedicated a new building in 1928. Its eleven windows represent as many modern interests or phases of Christian life; e.g., Religious Education, Stewardship, Service, Worship, etc. One of

these is Peace. In the Peace window one sees a sower, a reaper, a child standing beside a cannon, and a blacksmith beating swords into ploughshares.

Windows and towers such as these are constant educators for peace. It is no criticism of the custom of making church windows memorials to people of the past, to call attention to the splendid opportunity of using them as testimonies to people's faith in an ideal of the present and the future.

The Worship of the Church

The ideals of a church ought to be reflected in its services of worship. To a large extent they are so reflected whether any one plans it so or not. Within certain limitations the gospel that is preached from the pulpit is that which represents the viewpoint of the pew, whether it is a social or an individualistic gospel, whether it soothes people into satisfaction with the existing world order or stirs them to help build a better world. In a measure, however, a service may not reflect the true spirit of the church. There is a formalism that gathers around our prayers. In an easy-going way we voice sentiments in our hymnology that do not represent the convictions of our souls. Thus we may be

a generation in advance of the forms and elements of worship which we use, or they may be in advance of us.

Both ministers and laymen need to be discriminating at this point. They should strive to make their services of worship so genuine that they will reveal their deepest aspirations. A minister with a passion for the peace of the world will give that theme its rightful place in his preaching. In so doing he will perform a part of his educational task. The International Union of Antimilitarist Clergymen was organized in Amsterdam in 1928. One can easily imagine what place peace will have in the preaching of the members of such an organization! A perusal of a leading metropolitan daily on the Saturday before a recent Armistice Day revealed the fact that of 82 churches advertizing only 26, or less than one third, recognized this as a peculiar opportunity for the peace message. If it is the minister's custom to use extemporaneous prayers they will often reflect the passion for peace. If he uses the prepared prayers of his church, he will keep this ideal in mind within the limits of his choice.

The hymnology of the church presents an interesting study. Obviously it has not kept

pace with the advance of the peace movement or of any other phase of social Christianity. To verify this statement one has only to scrutinize a dozen of the leading hymnals of the church or for young people. In examining these books for hymns suitable as factors in peace education we are disappointed in a number of particulars: In the first place there is a great scarcity of available material. The majority of hymnals, moreover, fail to utilize the best of even that which we do have. An examination of many of the best-known hymnals reveals the disappointing fact that one leading hymnal includes less than one-third of one per cent that can fairly be called peace hymns; another, one and one-third per cent; another, three-fifths of one per cent; another, one and one-half per cent; and so forth. Two of the better ones (from this point of view) contain two and one-half and about twelve per cent respectively. In the third place, even some of the later hymnals are disappointing; the fact that one bears a recent publication date does not insure its being abreast of the times so far as the peace movement is concerned. In seeking new hymnals, churches will have many important points to consider; surely this will be one.

Fortunately there are some available hymns, beautiful and truly poetic, which carry their message of brotherhood and world peace. Among these the following may be mentioned:

A Brother of All the World Am I[4]

A brother of all the world am I,
Over the world I find mine own,
The men who come from the lands that lie
In the bitter belt of the frozen zone:
The men who come from the dreamy south,
Under the glowing sun's caress,
With swarthy skin and smiling mouth —
All brothers mine in a bond to bless.

Where the islands lie in the circling green,
Where mountain snows commune with sky,
In the marts of trade or in wastes between —
Brothers mine, ye shall not die;
Drouth and hunger may press you sore,
Famine threaten and sword pursue,
In the Father's house there is bread and more,
There's a heart of love that throbs for you.

Listen, again I hear them call:
The blood leaps up in its prison veins
As I feel the sting of the blows that fall
On my brothers' bodies that toil in chains.

[4] From *Social Hymns*. Copyright 1914 by Survey Associates and A. S. Barnes and Company, Publishers.

Arise in the strength I know ye bear,
Set sail with hope on the yearning sea,
And come to the heritage yours to share,
Brother with brother, and free with free.

I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world;
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are —
Blood of my blood in a world made new.

— *George E. Day*

Thy Kingdom Come, O Lord

Thy kingdom come, O Lord,
Wide-circling as the sun;
Fulfill of old thy word,
And make the nations one; —
One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

Speed, speed the longed-for time
Foretold by raptured seers —
The prophecy sublime,
The hope of all the years; —

Till rise at last, to span
Its firm foundations broad,
The commonwealth of man,
The city of our God.

— *Frederick L. Hosmer*

God of the Nations, Near and Far [5]

God of the nations, near and far,
Ruler of all mankind,
Bless thou thy people as they strive
The paths of peace to find.

The clash of arms still shakes the sky,
King battles still with king —
Wild thro' the frighted air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shouts of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

O Father! from the curse of war
We pray thee give release,
And speed, O speed the blessed day
Of justice, love and peace.

— *John Haynes Holmes*

[5] Used by permission of the author.

MY COUNTRY IS THE WORLD

My country is the world;
My flag with stars impearled,
  Fills all the skies;
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
  My heart would prize.

Mine are all lands and seas,
All flowers, shrubs and trees,
  All life's design;
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
  The world is mine.

And all men are my kin,
Since every man has been,
  Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
  Of brotherhood.

— *Anonymous*

These are typical. The list could be lengthened to include such additional hymns as:

"Not alone for mighty empire," William Pierson Merrill.

"Sound over all waters, Reach out from all lands," John Greenleaf Whittier.

"Not in vain the distance beacons," Alfred Tennyson.

"Let there be light, Lord God of Hosts," William Merrell Vories.

"Hear, hear, O ye nations, and hearing obey," Frederick L. Hosmer.

"In Christ there is no east or west," John Oxenham.

"God send us men whose aim 'twill be," F. G. Gillman.

In recent years there has grown up a refreshing opposition to the use of hymns with warlike sentiments or those that employ military terminology. Peace workers in the church are conscious of the fact that *Christianity is not essentially a warfare but that it is essentially a fellowship.* It is their desire therefore that the hymns they use shall bear the marks of fellowship rather than of conflict. They are turning aside from many a hymn of conquest and choosing others of the type given above. This feeling is not confined to the West. The Christian leader Cheng Ching Yi reflects an Oriental viewpoint in his statement that such songs as "Onward Christian Soldiers" and "Fight the Good Fight" are not inspiring to men whose hopes are fixed upon a radically different ideal of life. With vary-

ing degrees of success some are retaining the music and the framework of old hymns, changing the words at certain points to fit their new conceptions. A good illustration of such an effort is the experiment of a minister who printed new versions of three familiar martial hymns which his congregation sang as expressions of their own deep convictions.[6] "The Son of God Goes Forth to War" began, in its new form,

> "The Son of God goes forth to save,
> Humanity to gain,
> To lead them on to higher life —
> Who follows in His train?"

"The Battle Hymn of the Republic" was also changed. "Onward Christian Soldiers" became, in part:

> "Onward, Christian workers,
> Marching for the right,
> With the cross of Jesus,
> Emblem of the Light!
> Christ the loving Master
> Leads the mighty throng,
> Forward with all gladness
> Sing the triumph song!
> . . . . . .

[6] Rev. Oliver Huckel of Greenwich, Connecticut. See *The Congregationalist*, Sept. 8, 1927.

"Onward then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song!
Justice unto all men,
Brotherhood and peace,
So may God's true kingdom
Come and never cease!"

A revised version of "The Son of God Goes Forth to War," written by another minister,[7] has as its concluding stanza:

"We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their home land be.
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim."

It would be easy to multiply examples of similar efforts. Many find them unsatisfactory, even when they measure up to a high literary standard, for although we sing the new stanzas our thoughts are equally upon the older and more familiar words. These represent commendable attempts to harmonize our hymnology with our best peace ideals.

7 Rev. Ernest Bourner Allen, D.D., Oak Park, Illinois.

Much may also be said for the point of view which would omit these martial hymns altogether and provide for new words new music as well.

Most of the special days in the calendar furnish an appropriate opportunity for peace education. Through the earnest efforts of the Federal Council of Churches and various peace agencies, Armistice Day is increasingly observed in this way.[8] The Thanksgiving Day emphasis may be one of gratitude for the progress of the peace movement. Every one associates Christmas with this theme since it is the birthday of the "Prince of Peace." The patriotic holidays, — Lincoln's Birthday, Washington's Birthday, Memorial Day, Independence Day, — offer opportunities to rise above the level of narrow nationalism and to occupy the higher ground of world citizenship. There will then be many Peace Sundays during the year instead of a single one in May.[9]

[8] Appropriate orders of service for Armistice Day have been made available by *The Christian Century,* the Federal Council of Churches, and other agencies.

[9] Some denominational organizations issue helpful material for churches and Sunday schools to use on Peace Sunday; as, for example, "Dramatic Service of Worship for Peace Sunday" compiled by the Committee on Services of Worship for Church Schools of the American Unitarian Association.

The Organization of the Church

A wide divergence of opinion exists as to the purpose of the church as an institution. This is true not only without but also within the church. A church's real idea of its mission is sure to be reflected in its organization. Social committees, missionary committees, religious education committees, local benevolence committees — all tell the story of interests and loyalties in certain directions. An occasional church has its social service council concerned for, and in contact with, social agencies near and far. When a church regards peace education and international good will as vital and essential in its mission, its organization will reflect that fact. The Community Church of Boston, for example, gives large place in its program to the work of its Social Justice Committee. Regarding the church as an instrument of service rather than as an end in itself it makes this one of its chief committees. The special activities of this committee at any time are dependent upon pressing problems and needs of that period. In these activities there is large place for efforts toward the practice of world brotherhood and in behalf of agencies for peace or against the encroachment

of militarism upon our social and national life.

Another illustration is found in the Broadway Tabernacle of New York City. In 1925 it organized its Council of International Good Will, with two representatives from each of the five large organizations of the church and a few additional members. Its program was outlined as follows:

"To encourage the study and discussion of international problems in the various organizations of the church;

"To establish a shelf of helpful books for such study, in the church library;

"To assist in initiating and developing Armistice Day programs;

"To influence the action of the church membership on world peace."

It is interesting to note how definite and practicable the items in this program are. The monthly meetings of the council have been for study as well as to make plans to carry out their aims. Those who have participated in this effort have regarded it as eminently worth while.

These are examples of procedures that churches may follow if they have something

of the world-peace vision and desire to reflect and magnify it through their organization.

The Children of the Church

Peace education for children is foundational. It cannot include the great problems that will be appropriate at a later age. It will have to do primarily with steps toward the growth of international-mindedness, an appreciation of all nations and a sense of the interdependence of the world. When the church attempts to accomplish this purpose it simply builds upon its fundamental idea of neighborliness and expands it until it has a world content. To be more specific, a church may be said to be educating its children toward world peace when it is bringing them to a sense of family-oneness with other children the world around and guiding them into behavior in harmony with that viewpoint.

At least three ways appear by which the church may strive toward this goal: Its prevailing atmosphere may be made to reflect its ideal of world peace; its educational leaders may be alert to utilize common experiences and so to direct them that they will prove to be factors in peace education; and the courses of study in its church school may be chosen

with the thought of helping to realize this purpose.

The atmosphere of the church, like that of the home, is contagious. The values that the church regards as most vital and precious will find their way into the attitudes and viewpoints of the children of the church.

The leader of children in the church school ought to be alert for opportunities to train in international good will. Such opportunities are present if we can but see them. Some event which has caught the imagination of children may often be made the starting point for an enterprise of good will. The following is given as an illustration of such an effort.

MESSENGERS OF GOOD WILL

(A four months' project worked out by third-grade children.)[10]

It was the Sunday after Christmas of 1927. Lindbergh had just completed his memorable flight to Mexico City and had spent the Christmas season there as "a messenger of good will." The papers were filled with pictures and stories of this event and his name was on the lips of every child. A group of thirty

[10] Carried out under the leadership of Elizabeth M. Lobingier in the primary department of the First Congregational Church, Winchester, Massachusetts.

children, about to enter upon a new course of study, could scarcely do better than to begin at the point of this immediate interest. This is what they did for the next four months:

First Sunday: The leader told this story:

LINDBERGH: A MESSENGER OF FRIENDSHIP

Not many days ago a man started on a journey. He was traveling by airplane. Leaving the city of Washington he flew for two thousand miles toward the southwest. Over cities and farmlands, over rivers and mountains, all through the night he kept on his lonely way.

Everywhere people were talking about him and hoping he would reach his destination in safety. Every hour the newspapers published new editions, telling where he was. Every man and woman, every boy and girl in America seemed to be interested in this man's journey. The day after leaving Washington, he finished his flight and landed safely in Mexico City.

Every boy and girl knows the name of this man: Charles A. Lindbergh.

Thousands of Mexican people were at the field to welcome him. He did not land where they thought he would, and President Calles walked across the big field in the hot sun to be the first to greet him.

There was a great parade down the streets of

Mexico City. Hundreds of school children threw garlands of flowers in front of Lindbergh. They waved Mexican flags and flags of the United States. They sang their national songs and also "The Star Spangled Banner."

Lindbergh spent several days in Mexico, including a happy Christmas. When he was ready to say good-bye, President Calles put his arm around the young man's shoulder and said:

"You are truly a messenger of friendship and peace. You have shown that the people of the United States are friendly and fine. We think more of the United States because you have come to us as a friendly messenger."

Then Lindbergh replied: "You have been very kind to me and have given me a wonderful Christmas. I had no idea that Mexico was such a beautiful country. My people in the United States do not know how beautiful it is here, and they do not know how splendid the Mexican people are. If we knew one another better we could not help being friends."

Lindbergh got into his plane. Slowly and gracefully it rose from the field. He waved farewell to the thousands of Mexican friends and disappeared toward the south, — on his way as a "Messenger of Friendship" to another country.

A period of eager conversation followed. The children were anxious to contribute such information as they had. They knew the name of his plane. They said that he was called

"Lone Eagle," "Knight of the Air," "Messenger of Friendship," "Messenger of Good Will." They knew how the Mexican schoolchildren received him with their garlands of flowers, and of the honors that President Calles and the people had bestowed on him. They talked of it all with enthusiasm.

Before the close of the hour the children decided that they too would try to be messengers of friendship to the Mexican people. They wanted to begin by learning what they could about Mexican children and how they live; they suggested that they might write letters to some of them and send them gifts, and that during the coming week they would look for pictures and stories.

Second, Third, Fourth and Fifth Sundays: The children brought many pictures which they had found in papers and magazines. These furnished a basis for the discussion of Mexico — the country, its people and their customs. All of the material was carefully preserved in notebooks and on charts for possible use later.

They talked about the many things that Mexico gives to others such as its pottery. They used the sand table for the construction of a Mexican village. They made pottery

from clay and drew pictures to illustrate their stories.

Soon they found that they had collected so much material that they decided to make individual notebooks which might include the pictures they had brought, those they had drawn, and statements that gave a record of their project.

By this time the children were asking whether there were not some Mexican children to whom they might send some gifts. This furnished an opportunity for the leader to tell about the *Friendship School Bags* which were being sent that year by thousands of children of this country to Mexican boys and girls.[11] Of course they welcomed this idea and voted to buy two bags, one to be filled for a boy and one for a girl. Each child decided to bring a gift and a list was made of articles that would be appropriate to send.

Sixth, Seventh, Eighth and Ninth Sundays: When the bags came they were examined with great interest. The children gladly brought

[11] The *Friendship School Bags* project was sponsored by the Committee on World Friendship Among Children of the Federal Council of Churches of Christ in America, 289 Fourth Ave., New York. Earlier this Committee sponsored the project *Doll Messengers of Friendship to Japan.* Its third project (1929–30) is for the Philippine Islands, *Friendship Treasure Chests.*

the articles which they had promised — pencils, handkerchiefs, small dolls, toys, whistles, crayons, pads and many other gifts.

During these weeks they continued to work on their notebooks, no two of which were alike. The following page from one child's notebook shows some of their plans and activities:

What We May Do

We are going to try to be Messengers of Friendship to Mexico, as Lindbergh was.

We cannot fly down there in an airplane, but there are things which we have decided to do:

1. We will study about Mexico.
2. We will learn more about the people and their beautiful country.
3. We will find pictures of Mexico.
4. We will ask our parents about Mexico.
5. We will write letters to some Mexican schoolchildren.
6. We will think about Mexico.
7. We will send our pictures and pictures of our country to Mexican children.
8. We will send two FRIENDSHIP SCHOOL BAGS to Mexican schoolchildren.
   The girls will fill one for a girl.
   The boys will fill one for a boy.

The Remaining Sundays: When the Friendship Bags were filled the children felt

that they would like to send with each one a letter of greeting. The boys wrote a composite letter to the Mexican boy who would receive their bag, and the girls wrote a letter to the Mexican girl. This is one of the letters:

To a Mexican School Boy
Dear Friend:

We are the boys in the third grade of our church school. We are sending you a school bag which we hope you will enjoy and use every day when you go to school.

We have in it some pictures, pencils, crayons, pencil box, and toys. We hope you like them.

We have been looking at pictures of your country. We have cut them out and put them in scrapbooks. We should like to see your country.

Do you like Lindbergh? Did you see him when he was with you on Christmas Day? He was a messenger of friendship from us to you. We wish we could go down to see you in an airplane too. We should like to know what kind of a house you live in. We have seen pictures of some of your houses. Is it very hot where you live? We hope some time that we will meet you. Won't you write us a letter?

Your true friends,
(Names signed)

As they talked about the bags the children decided to dramatize the way in which they thought they might be received. For a num-

ber of Sundays they played out this imaginary experience. The first scene was in the home of two Mexican children about to start for school. They had been told that there would be a surprise that day and they wondered what it would be. The second scene was in a schoolroom. The Commissioner of Education entered with the school bags under his arm and explained that they had come from boys and girls in the United States. The bags were received with joy. The third scene was in the same home as the first and in it the two children were showing their bags — from this primary group in Winchester, Massachusetts.

When they discussed the actual sending of the bags they decided to give a party and to invite their parents, so that they too might see the gifts before they were sent.

The Farewell to the Bags: On a Saturday afternoon the children brought their parents to show them what they had been doing and to pack the bags to send away. Everything was on exhibition — the notebook of each member of the class, charts and posters on the wall, pottery on the table, a Mexican village on the sand table. Different children told about their work and showed the bags and their contents. They presented their little play to show how they

thought their bags would be received. The parents helped the children wrap their gifts in tissue paper. The bags were made ready for mailing, and that very afternoon taken to the post office and mailed. The refreshments were a minor part of the program, for every child was interested in the friendship project itself.

* * * * * * *

Equally significant opportunities are about us constantly. There are children of other nationalities, visitors from other lands, explorations that carry the child-mind far away, incidents that reveal the interdependence of the peoples of the world; facts and events of this kind may often be made the basis for some significant project in international good will.

The prepared courses of study for children of the church school ought also to include peace education. The Sunday church school, the vacation church school and the weekday church school are all appropriate institutions for such lines of study. Attempts in this direction thus far have been meager, and it should be regarded as a field in which new effort and experimentation are greatly needed.

Among the short courses for children that are now available, these may be mentioned:

(1) *Good Will Lessons: Peace on Earth, Good Will to Men.*[12] This is a series of thirteen lessons on such topics as "The Christ of the Andes," "Penn's Treaty with the Indians," "The Hague Peace Palace," "The Universal Postal Monument," etc. For each lesson there is a sheet with a quotation and a picture to be colored and on the reverse side of the sheet a short statement of fact and a number of questions to be answered. A sixteen-page teacher's manual has been prepared to accompany these lessons, giving a small amount of additional material for the leader.

(2) *World Friendship Lessons: Many Gifts of Many Peoples*[13] by Elizabeth H. Bonsall. This too is a series of thirteen studies on such subjects as "The Chinese," "The Negro," "The Italians," "The French," "Our Mutual Dependence," etc. The pupil's material consists of loose-leaf pages with covers. Two sheets are provided for each lesson; on one is a picture and a quotation to be colored, with statements of fact and questions to

12 Price 15 cents. Published by The Church Peace Union, 70 Fifth Ave., New York.

13 Price 20 cents. Published by The Church Peace Union, and the World Alliance for International Friendship, 70 Fifth Ave., New York.

be answered on the reverse side. The other sheet provides space for pictures, words and phrases of the country being studied, autographs of friends from that country, its products, poems, great sayings, etc. A teacher's manual is also provided. Those who use the course are encouraged to send their completed booklet to the Church Peace Union in order to secure a certificate indicating that they have received *The World Friendship Degree* in the Goodwill Club.

(3) *Adventuring in Peace and Good Will* [14] by Annie Sills Brooks. This ten-session course was worked out with a junior department in a vacation church school. The group was organized into a *Junior League of Nations,* each child representing one member nation. On the first day they made their own rules. On succeeding days they discussed peace in their homes, in school and at play, in their community, and in their country. These were illustrated by appropriate stories and activities. They talked of entertaining strangers in their own land and then discussed peace and good will throughout the world. There were frequent reports by the boys and girls on the

[14] Published in the *Pilgrim Elementary Teacher,* June and July 1929, and in book form, 1930.

nations they represented. At the final session the Council of the Junior League of Nations made its report, suggesting the things that they had found to be important in order to bring peace and good will to people everywhere.

Even more significant for the purpose of peace education, are the children's courses of the Friendship Press. These are avowedly in the field of missionary education. It must be remembered, however, that in recent years the aims of missionary education have been conceived in much broader terms than formerly. Peace education and missionary education have many objectives in common. The Friendship Press course-books for children seek to promote international good will, world-mindedness, a knowledge of the life and ways of other peoples and attitudes of friendliness toward them. These publications[15] include such titles as *Children of Sea and Sun, Filipino Playmates, In the African Bush, Under the North Star.* A more complete list of these courses will be found in Section VII of Chapter VII.

Not only should the church school choose for occasional use courses that have value in

[15] The Friendship Press publishes each year courses of this same type.

educating for peace, but it should also examine critically its other curriculum materials to discover their probable effect, whether positive or negative, from the viewpoint of peace education. Many courses, otherwise valuable, have allowed references to creep in here and there, tending to break down the very structure which the peace educator tries to build. An otherwise good course for small children, for example, has a lesson-story on brave soldiers and some bad Indians. Why give the idea of "bad Indians"? For the average child all Indians thereafter are bad! Many people find themselves increasingly dubious about the wisdom of using Old Testament war stories with the approval that has been accorded them in the past. The church-school leader needs to be discriminating in his choice and use of Biblical as well as of other materials, and to refuse to make use of anything, regardless of its source, which exalts the glories of war or promotes international ill will.

The courses of study for children now being published by the various denominational agencies give more attention to peace education than did the courses which preceded them. This is an encouraging tendency. As a rule the writers are more concerned about the

fundamental attitudes which children develop and manifest than they are about direct knowledge and views on the subjects of peace and war. This of course is as it should be. In the new series of The Graded Press,[16] for example, one finds occasional lessons that bear upon this theme, but in most cases the relation is indirect rather than obvious. In the last quarter of the sixth grade the theme is "Friends in Many Lands," clearly of value in training for international-mindedness. In examining children's study courses from the viewpoint of peace education, one should not be misled by mere titles but should think of the probable effect of a course upon habits of behavior, ideals and attitudes.

The Young People of the Church

The average church appears to be taking a neutral attitude in the matter of educating its young people for peace. While it may do nothing in opposition to such a course, it seems to have no positive program for this purpose, nor does it promote opportunities in this direction. Even the modern books that deal with

[16] Rewritten and published 1928–29. Used chiefly by schools of the Methodist Episcopal, Methodist Episcopal South and Congregational churches.

methods and materials of religious education for young people give but scant attention to this particular interest. This, however, is the most important age on which to concentrate for the development of world-mindedness, and the church needs to do its full share.

The church may offer courses of study on the peace theme. It is becoming more and more common for adolescent groups to use short course units extending over a period of only a few months, and to choose them from an increasingly wide range of possibilities. This makes it easier today than ever before for the church to offer suitable courses of study on peace. Undoubtedly, new ones will be prepared more rapidly than in the past but even now there are some available, as for example the following:

(1) *Highways to International Good Will* by Walter W. Van Kirk. Abingdon Press, 1930. $1.00. This is one of the most comprehensive courses that has thus far appeared for young people or adults. It includes thirteen chapters with questions at the end of each and may therefore be best used during a three months' period. Among the themes considered are: The Unity of Mankind, Education and Peace, Religion and Peace, Organ-

izing the World for Peace, and Youth and Peace.

(2) *War* by Mary Hunter. Methodist Book Concern, 1929. 15 cents. This is a short course unit including worship services and discussion suggestions for six or more sessions.

(3) *How Big Is Your World* by John Leslie Lobingier. A project plan obtainable in mimeographed form from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

(4) *Christian Young People and World-Friendship* by Erwin L. Shaver. University of Chicago Press, 1925. 50 cents. A project plan.

(5) *Thinking It Through* by Mrs. Evelyn Riley Nicholson. Methodist Book Concern, 1928. 40 cents. Although written as a booklet in six chapters, suggestions are made for using this in a three months' course of thirteen sessions. It has to do with heroes of peace, the cost of war, the Christian position on war and ways in which young people may help to "wage peace." Abundant background material is given with suggestive subjects for discussion and report.

(6) *Christian Fellowship Among the Nations* by Jerome Davis and Roy B. Chamberlin.

While this will prove helpful and suggestive, those who use it should bear in mind that the developments in the peace movement have been so rapid that a course prepared in 1925 will need to be brought up to date at various points.

(7) Various courses of the Friendship Press appearing from year to year, such as *Seven Thousand Emeralds* (on the Philippines) by Frank C. Laubach, *Do You Like Our Country?* (on India) by Ruth I. Seabury, and others. A more complete list of these will be found in Section VII, Chapter VII.

The church-school courses which the denominational publishing houses prepare for young people include more direct material in this field than do those which are prepared for children. This is as it should be. On the whole, however, comparatively few denominational curriculum committees, if any, have provided adequate material for the peace education of youth. It is encouraging to note that the interdenominational Youth Curriculum Committee has listed World Friendliness (including World Peace) as one of the areas of experience in which course units will be prepared. If the peace problem is not ignored entirely, too often it is hidden among other problems or introduced as an "application"

of a Biblical lesson. Young people need to have world peace brought clearly into the focus of their attention, as a present-day problem to be viewed from all angles and solved in the spirit of their religion. To that end they need real courses of study on this theme or real enterprises of discovery.

As a substitute for the formal course of study the less formal discussion group is proving popular in many places. Many themes related to peace are suitable for such discussion groups in the churches, for they reflect young people's own problems of behavior or their attitudes toward world affairs, and they demand an answer that is charged with the religious spirit.

What should a high-school student's attitude be toward military training in the secondary schools? What are the facts in regard to the Pact of Paris and what is its significance? Have the League of Nations and the World Court been a help or a hindrance toward world peace? Should a college include military training in its curriculum, whether voluntary or compulsory? Do large armies and navies make for war or for peace? How may we determine the Christian attitude toward war? What is the teaching of my own religion on

the subject of war and peace?[17] What is patriotism? Does history as it is studied promote an increased respect for other nations? These are samples of the questions which young people face or ought to face and which furnish a splendid basis for discussion courses in church groups.

Such problems adolescents ought to attack. They need to work their way through to viewpoints and convictions of their own, and not merely to echo their homes or the newspapers and magazines they happen to see. They need to escape the insidious propaganda of certain " patriotic " organizations or publications, which oppose everything that savors of world citizenship. This they can best do by working through their problems for themselves, accepting no judgments of others as final without carefully weighing the evidence.

The church should therefore encourage young people's discussion groups on peace subjects,[18] whether in the church school or the

[17] Groups of Christian young people seeking an answer to this question may find it helpful to have copies of the pamphlet, " The Words of Christ Commonly Quoted for or against War." This may be secured from the Federal Council of Churches of Christ in America.

[18] A few appropriate discussion topics with brief comments upon them will be found in " Young People and International Goodwill," 5 cents, to be secured from the Crusade with Christ Committee, 41 Mt. Vernon St., Boston, Mass.

young people's society. There are real dangers, however, in such a procedure:

(1) There is the peril of proceeding without sufficient facts. Many discussion groups are "just talk"; the statements that are made have no basis in real knowledge. Discussion courses on the peace theme demand as much study and as careful search for facts, as a basis for intelligent consideration, as do textbook courses.

(2) There is also the danger of entering such a discussion group with a closed mind. We sometimes fortify ourselves by a barricade of prejudices and fixed opinions which we do not intend to have broken down. If it were possible to do so one ought to make open-mindedness a prerequisite for membership in such a class.

(3) That Christians will be satisfied with something less than a Christian solution to the problem of war and peace is a third danger we face in such discussion groups. All too strong is the tendency to urge "what we think" or "the practical viewpoint" or "human nature being what it is . . ." Youth is a time of idealism and no question requires a higher quality of Christian idealism than that of international relations.

(4) Another danger is that young people will fail to arrive at any conclusion — that they will be content with merely talking about a multiplicity of peace problems without attempting to fix upon one or two or ten convictions which represent the outcome of their group thinking and upon which they can agree. Group discussion that is not " tied up " at the end in some definite way is likely to prove decidedly unsatisfactory.

(5) Not the least of the perils in group discussions, whether of youth or of those who are older, whether on peace problems or other problems, is that they may end with the discussion itself or in " conclusions " and not eventuate in action. Conclusions are not to be minimized. There is great value in the process of clear thinking and in arriving at sound viewpoints. When, as an outcome of a discussion group, it is found feasible to engage in enterprises and activities for the promotion of the peace ideal, the effort has clearly proved its worth.

There is often an advantage in having a well-informed adult present important aspects of a subject while still using a student leader and encouraging free and full discussion by all. On three Sunday evenings of November 1929,

the Young People's Department of Pilgrim Congregational Church of St. Louis conducted a World Peace Series, the three topics being:

"The Machinery of Peace: Will It Work?"
"Are Wars Inevitable?"
"Pacifism or Militarism?"

The discussions were preceded each evening by a fellowship supper. Each theme was introduced by a talk from some one who had a wide background of knowledge on the subject, and a free group discussion followed. The printed announcements included the question: "Are You Living in Primitive Man's World of Yesteryear or in the Twentieth Century World of Tomorrow?"

In addition to formal courses of study and discussion classes, young people's church-groups frequently educate for peace by the dramatic method. An extended discussion of this topic is found in Chapter V.

They also carry on peace education, indirectly but effectively, by means of group enterprises in the spirit of good will. Where young people engage in friendship activities that bring them into contact with other racial or national groups, they are developing atti-

tudes and creating an atmosphere fundamental in the peace cause. Appreciation and friendship toward other nations and races are by no means the only essential elements in peace education. Sound convictions in regard to the whole war system, its futility and its essential criminality as a method, are of equal importance. But appreciation and friendship are also basic. Whenever a young people's group consciously proceeds to make contacts with the young people of other races or nationalities in the local community, not to " do something for them " but to become acquainted and to share experience, that group is engaged in an activity that is fundamental in the task of educating for peace. A church society invites the young people of another race to join them in a social function. A young people's group meets occasionally for discussion, worship and fellowship with the young people of a near-by church of another nationality. Such contacts are no longer unusual and are to be encouraged by the churches.

One sometimes finds group contacts on a wider scale, as in the intercollegiate Cosmopolitan Clubs of our cities. The club of Greater Boston, for example, has over three hundred members from fifty-four countries.

Twice a month it has a Sunday evening supper and meeting at the Y.M.C.A., and at Thanksgiving and Christmas time, gatherings at some church. These international contacts are valuable factors in the creation of good will.

Far-away contacts are also coming to be common experiences of youth. When these are promoted in an artificial and formal way or when they are carried on in a condescending spirit, they are of little value — if not positively harmful. When they develop naturally, however, and in the spirit of genuine friendship, they are factors in the task of peace education. Here, for example, is a class in a St. Louis church[19] whose leader hoped to broaden the world outlook of her sophomore high-school girls. A half dozen suggestions were made for study and activity, and after considering all of them the girls decided that they would like to know more about women and girls in other countries — their homes, their work, their play, their education. Each girl chose a country of which she was to make a special study. They used all sorts of sources for information; they kept notebooks and scrapbooks; the girls took turns in leading the class sessions and in

[19] Pilgrim Congregational Church. The class leader was Mrs. Otto G. Reuman.

"teaching" the others what they had discovered; they brought in visitors who could give additional information; they engaged in many activities. One point of significance was the spontaneous and growing desire to get into touch with other girls in these various countries. In spite of the difficulty involved they succeeded in their plan, and correspondences began that will no doubt continue. One of the class has as her special correspondent a Turkish girl in the Gedik Pasha, a school in Constantinople. The first letter she received from her Turkish friend was delightful, closing with the words: "I shall await your answer, dear Betty, without patience." And the correspondence has continued. Another is writing to a high-school girl in Guadalajara, Mexico; another is corresponding with a Chinese girl who writes both in Chinese and in English, an accomplishment which few American girls could equal; this particular American girl felt the oneness of student problems everywhere when her Chinese friend told her of her progress in studying French. Another writes to a girl in India, training to be a nurse. Another hears from a Swiss girl. And this is only a part of the story. The value of this kind of group activity is obvious: a new sense of the

oneness of the world, and growing international friendships — significant because personal and specific.[20]

Many church leaders are coming to realize that there is no better way of leading their young people into an experience of world friendship than by guiding them into situations that furnish opportunities for contact and friendship with real people of other races or nations or classes, near at hand or far away. These are educational efforts toward a peaceful world.

Churches are beginning to work cooperatively in peace education, particularly at the young people's age. Interdenominational agencies have of course been more or less concerned about these matters for some time, as, for example, the Church Peace Union, the World Alliance for International Friendship through the Churches, the Federal Council of Churches of Christ in America, the Missionary Education Movement, etc. Serious efforts in this direction in local communities or in counties and states, however, have not been numerous. Nevertheless, they are increasing and it

20 For a description of another church-group enterprise that had similar values, see the leaflet "A Class of High School Girls and China" (free), published by the Congregational Education Society, 14 Beacon St., Boston, Mass.

is to be hoped that they will be greatly multiplied in the future.

As an example of what the churches of almost any community might do if they so desired, the following illustration is given. In the spring of 1928 the churches of Oak Park and River Forest, Illinois, held an interchurch high-school oratorical contest on the general theme, "Youth and World Friendship." This was planned with the thought that "the High School youths of our churches have something very much worth saying about World Friendship." The contestants were to write orations which were to be judged for originality, content and style. They were then to deliver these orations at a public gathering, and to be marked by other judges on the basis of delivery. Both scorings were taken into account in determining the winners. Fourteen churches had representatives in the contest, there being nineteen participants in all. The church from which the winner came received a large silver cup and the winner himself a small cup. Suitable awards were also made to those who ranked second and third. One may well imagine the amount of study and discriminating thought required of every participant. Not only was there great value in that fact but

there was value also in the centering of attention, both adolescent and adult, upon the theme of world peace in so many homes and churches. The winning oration is here reproduced in full as an example of the splendid product that may be expected from such an effort:

Youth and World Friendship

By Ruhl Shuman

The paramount problem in the world today is that of the establishment of a basis of world friendship on which can be built an abiding world peace. On the solution of this problem hinges the permanent solution of all other great national and international problems. The prospect of war is a hideous spectre that parades up and down the world preventing the establishment of a stable world society, making impossible an abiding prosperity, deterring the progress of human welfare and destroying all prospects for permanent peace.

I wish to present three phases of this question of world friendship:

First, the need for it.

Second, the possibilities of it.

Third, youth's part in bringing it about.

First, what is the need for world friendship?

One reason why it is necessary to perfect world friendship and permanent peace is that, unless we do, war will put an end to civilization. History shows that every generation has its war, and another great war will find the world fighting with

gas, germs and giant electric flashes that will destroy not only a whole army but a whole nation in an incredibly short time. Moreover, the world is so closely connected economically, financially and socially, that the smallest conflict in a far corner of the earth has in it the possibility of involving the whole world. Dr. Harry Emerson Fosdick has said: "War is the most colossal and ruinous social sin that afflicts mankind today"; that however armed conflicts in the past may have served a purpose, they are not only futile, but suicidal, and recognition of this fact is necessary for the continuance of civilization.

Consider the cost of the last war in terms of money, life and character.

Its cost in money is beyond the grasp of the human mind. It left at least four great nations bankrupt and a millstone of debt hanging around the necks of all nations for fifty years. The total material cost of the World War, both direct and indirect, has been estimated to be $337,000,000,000. This is one-third more than the entire accumulated wealth of the United States. In order to equal that incomprehensible figure, $20,000 would have to be spent for every hour since the birth of Christ.

As great as was the loss in material wealth, the loss in human lives was even more astounding. There were 26,000,000 human lives sacrificed. We were all stunned when the Lusitania went down with the loss of 1000 lives, but to equal the number of the dead in the last war, it would be necessary to sink a Lusitania every day for 70 years.

Most serious of all was the debasing of character which always attends war. Ex-Premier Nitti, the great Japanese statesman, says: "The losses in human life and property, great as they are, are insignificant evils compared to the undermining of morals and the lowering of standards of culture and of civilization." The cultivation of a disrespect for truth by deceptive propaganda, the instilling of hate for one's fellow man, the shock of seeing human butchery, the establishment of the legitimacy of murder, the lowering of respect for human personality, and the undermining of religion in the heart of man — are some of the debasing moral consequences of war.

Second, what is the possibility of world friendship?

A very encouraging feature of this subject is the increasing possibility there is for the establishment of world peace. One of the most significant of these possibilities is the fact that there is, among all the peoples of the earth, an apparent and growing desire for the banishment of war. John R. Mott, the General Secretary of the International Y.M.C.A., after a recent world tour said: "Although the leaders of every nation are preparing for war, the rank and file of the people are manifesting a disgust at war as an institution." It is not long since people were as pawns in the hands of kings and war the pastime of rulers, but now, with democracy widespread throughout the world, the will of the people plays an increasingly large part in the policies of governments.

It it gratifying to note that not only have the

people of the nations been developing a world mind for peace, but their statesmen have made real progress toward the establishment of peaceful means for settling international disputes. First was the Hague Tribunal, then the League of Nations and the World Court, next the Washington Disarmament Conference, then the presentation by France of a bilateral treaty with the United States, which proposed that these two nations agree never to go to war against each other. In answer to that suggestion, the United States replied with the most startling proposal in the annals of history. Years ahead of the expectations of the most sanguine peace dreamers a great nation has actually declared that it is willing to renounce war forever. Let me quote the golden words of the last paragraph of this proposal as phrased in the reply of Secretary Kellogg:

"From the standpoint of humanity and civilization, all war is an assault upon the stability of human society and should be suppressed in the common interest. The government of the United States desires to see the institution of war abolished and stands ready to conclude with the French, British, Italian, German and Japanese governments a single multilateral treaty open to subsequent adherence by any and all other governments, binding the parties thereto never to resort to war with one another."

One great nation has already expressed its willingness to sign such a treaty, and many authorities think it is now just a question of time until all

the nations will join with the United States in their willingness to renounce war forever.

Thus we see the dawn of the glorious day that marks the beginning of the end of war.

Finally, what is youth's part in bringing about world friendship?

It is youth that always pays the supreme price of war. 50,000 American boys gave their lives to bring peace to the world. I speak for the youth of America when I say, "We are resolved that those boys who lie in Flanders Field shall not have died in vain."

It is likewise youth, or those of youthful minds and hearts, who have the vision and courage to launch out into a new world relationship and end war. "Old men dream dreams" and live in the past. But, it is "young men who see visions" and look ahead with courage to a better day.

Therefore, the youth of today must be educated on this subject. The history textbooks must cease to idealize war and war heroes. They must tell the truth of its horrors. The press and the pulpit must continually proclaim the principle of world brotherhood. Societies must be formed among the youth of every land to discuss the subject of world friendship, and to provide international contacts that will bring about a neighborly understanding and intelligent good will.

But the greatest contribution of youth to this cause of world friendship was made 1900 years ago by a young man of thirty, who taught the idea of the brotherhood of man, who set the great example of living without greed, fear, or hate, and who

paid the supreme price that love might rule in the world.

It is the world-wide spread of the teachings of this Youth of Nazareth which will furnish the foundation for the building of a permanent world peace. Then will prophecy be fulfilled and the "nations beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

Churches occasionally work on a wider scale in an effort to educate their young people for peace. An outstanding example is the annual "Prince of Peace Declamation Contests" sponsored by the Ohio Council of Churches. The first of these was held during the winter of 1925–26 with over 2500 participants from 569 churches. It proved of sufficient value to repeat during each succeeding year. It is planned as a means of public education for world peace, not only for the participants but also for those who may be listeners. It is in brief a series of elimination declamation contests in which young people between the ages of fourteen and nineteen may participate. They begin in local churches, the winners then contesting with other local church winners in the county; the county winners of each con-

gressional district then compete, and the final state-wide contest is among the winners of the various congressional districts. While the awards may change slightly from year to year they are usually these:

A bronze medal to the winner of the local church contest,

A silver medal to the winner of the county contest,

A gold medal to the winner of the district contest,

Cash prizes and college scholarships to the participants in the final contest.

Each contestant chooses his own declamation from the official Book of Selections compiled by the Ohio Council of Churches. This book contains selections, each being of about 800 to 1000 words, prepared by men and women known as leaders in international affairs.

The outstanding value of these contests has been to call the attention of large numbers of people to questions of international relations and to the worth and possibility of peace as a permanent world policy. It has created an atmosphere congenial to this point of view and has undoubtedly led many young people (as well as older ones) to give serious consideration

to these problems. One cannot refrain from feeling, however, that this movement, splendid as it has been, might be made more significant if the participants were required to engage in some research of their own, do their own thinking, and give expression to their own convictions. The mere process of memorization and delivery is a bit too academic to challenge the best efforts of youth. The reiteration, however fervent, of what was said by Jane Addams or Senator Borah or some one else is of far less educational significance than a declaration of youth itself, that has its roots in a search for facts, a weighing of evidence, and a struggle after a Christian viewpoint. It is this that gives more significance as a rule to an oratorical contest than to a declamation contest.

During the year 1927–28 a somewhat similar effort was begun for the youth of the State of New York under the auspicies of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America. While the plan was substantially the same as that of Ohio, there is some significance in a slight deviation; namely, that in New York young people might choose, for their declamations, selections from the official booklet or even from another source, but

they were " encouraged to prepare their own discussions."

Occasionally one finds significant competitions on a wider scale. The Committee on World Friendship among Young People, for example, (a committee instituted by the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America) has announced the Zelah Van Loan World Friendship Award, open to young people of North and South America, between fourteen and nineteen years of age. Each participant submits an essay not over a thousand words in length on the theme " Christ and World Friendship." Sixty-six prizes are given ranging in amount from $300 to $10. Contestants are divided into two groups — those from the United States and Canada in one group and those from the rest of the Western Hemisphere in the other. The first contest under this Good Will Foundation, established by Mrs. Anna F. G. Van Loan in memory of her husband, closes on January 15, 1931, the awards to be made on the following Good Will Day in May. This is the beginning of what may prove to be a significant series of efforts in the field of peace education, — significant to every participant, whether a win-

ner or not, and significant to others also in so far as an interest and an atmosphere are created in this field.

Adults and World Peace

The difficulty of continuing an effective program of peace education for those who have reached years of maturity is to be traced to the differences in our viewpoints, the relative fixity of adult opinions, and the intensity with which we hold to them, especially on questions of this kind. Every adult in the church is of course an earnest proponent of the peace cause! It is only when we begin to discuss specific paths toward peace that the difficulty arises.

As a matter of fact comparatively few in the churches are vitally concerned about peace education.[21] The majority are indifferent — uninformed as to the movements of the day toward international good will and unconcerned about the conflicts being waged at this point. With the natural tendency toward conservatism, comparatively few men and women are ready to launch out into the newer ways of thinking that peace education demands. All

[21] The contribution of the Friends in this field has been outstanding. It is also encouraging to note the step taken by the Methodist Episcopal Church in appointing a National World Peace Commission with an Executive Secretary.

too often an influential few in the church, loyal to the superpatriotic organizations and committed to the viewpoint of national security through huge armaments, determine their church's policy. Their voices are stronger than the voices of those who disagree with them and thus their viewpoint is dominant. This situation is reflected in the statement of a director of religious education: "'Bigger and Better Wars' is a wonderful peace play; but of course one would not dare put it on in a local church." Why not dare? Because of that influential and eloquent minority who are opposed to the modern peace movement.

Adults who are concerned for this modern peace movement, therefore, must manifest more determination to press their convictions. There are various ways of doing this. They may enlist their fellow members in some of the great organizations at work in the task of peace education — the World Alliance for International Friendship through the Churches, The National Council for Prevention of War, the Women's International League for Peace and Freedom and others of equal importance. They may give publicity to such messages as those that come from the annual Study Conferences held under the auspices of the Na-

tional Committee on the Churches and World Peace, the third of which was held in Evanston in 1930. They may magnify the struggles that some have called moral equivalents for war, such as the war against disease, against opium, against liquor, against poverty — constructive and humanitarian efforts which have brought into play as much genius and courage as war ever evoked. They may assert boldly that the church does have a standard in its international relations that is poles removed from the law of the jungle. This standard is that of the Sermon on the Mount. When Mr. Justice Holmes of the Supreme Court of the United States gave the minority opinion in the famous Madame Schwimmer case he said in part: "I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief, and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount." If the church claims to have a standard it should apply it in actual situations.

In our forward-looking churches the pulpit is an important factor in peace education. This theme is considered suitable for addresses

at church dinners and other meetings. In harmony with the growing tendency toward shorter and more varied courses for men's and women's classes, international relations and possible paths toward peace occasionally become the theme for discussion groups. It is not to be expected that adults everywhere will be ardent advocates of peace education. One does have a right to expect, however, that the men and women of the churches will so relate their religious profession to their practice that they may be counted among the enthusiastic workers in the modern peace movement.

CHAPTER IV

Peace Education Through the School

If we are living in a new day in world affairs, the school must show itself conscious of the fact. It must reflect a knowledge of the standards that have but recently been set up as a guide to our national behavior. The ratification of the Pact of Paris makes a difference in the procedure of our schools as well as in that of our government. The school — especially the public school — is bound to reckon with the fact that as a people we have agreed to solve all disputes of whatever nature by pacific means alone. It must keep this agreement clearly before it as it faces the task of training youth for citizenship. If it is at all incumbent upon the church and the home to reflect this new national standard, it is to an even greater degree the obligation of the school; for the school is the tax-supported institution. When a parent sends his child to school, he has a right to expect that in so far as it does reflect a national standard it will be that of the present time and not that of a generation or two ago.

Such a recognition of a changed world outlook will necessarily influence the school's conception of patriotism. The school that is keeping abreast of the times is bound to conceive patriotism in larger world terms, quite apart from nationalistic supremacy, than would have been likely in a former day. This fact will color the entire life of the school — its atmosphere, its enterprises, its teaching of history. If in the past there has been a tendency to think primarily of warriors when the patriotic were being numbered, in the future, under our new national standards, the term patriot will have a far wider meaning and will include even the pacifist, if he is really a worker for the common good. The school that thinks of patriotism in this way will find its flag meaning more and not less, and its special-day celebrations will become more rather than less significant. One of the prominent leaders in the peace movement recently made a most unfortunate reference to the flag as the symbol of nationalism and its display as a dangerous fetish worship which promotes thoughts of war among school children. When nations or states or institutions exist as separate entities, there is nothing gained by glossing over their separateness, and the symbol of any such state or institution is

far from being identical with a sign of hostility toward other states or institutions. Our flag need never be the symbol of narrow nationalism. It is part of the school's task to retain the symbol, to help children constantly to reinterpret its significance, and to lead them into a loyal devotion to the symbol and the best things for which it stands.

Not only will the forward-looking school reveal a consciousness of our newer national ideals, but in the nature of the case it will also exemplify our newer educational ideals. For years observers have noticed an increase in both the practice and the theory of creative education as over against what some are today calling transmissive education. This tendency needs to be kept in mind in the field of peace education and international relations, as well as in every other field which the school touches. The exponent of transmissive education will endeavor to indoctrinate his class with a certain point of view toward history or our national life or the big question of war and peace. Indoctrination is unfortunate, whether it be from the point of view of the extreme militarist or its opposite. The forward-looking school refuses to welcome an examination of its textbooks at the hands of any propagandist com-

mittee, whether of the American Legion or of a peace society, to see whether they have a requisite number of pages or an approved point of view. It prefers instead to lead its pupils on a common search for facts and into an intelligent interpretation of those facts. It prefers to lead them into a knowledge of the facts of war, the costs of war, the results of war; the substitutes for war; the ways of peace, the values of peace; the efforts toward peace; our country's position on peace; and the like. From this it will guide them into their own philosophy of war and peace and patriotism and world citizenship; and it will guide them also into activities that both reflect and help to determine that philosophy.

There is no conflict between these two points, — the recognition of our national standards on the one hand and the recognition of the best educational theory on the other hand. Whatever its method of teaching, the school needs to know, and it needs to lead the pupils to know, that our government has solemnly declared its renunciation of the war method. The danger is that teachers will be uninfluenced by that momentous fact. From an educational viewpoint, however, one should not advocate propaganda methods for the

peace movement any more than one would approve propaganda policies for the war method. What one has a right to expect is that the school will act in the light of our newly avowed national policy and that it will endeavor intelligently to lead its children into their own convictions and practice, through the normal processes of creative education.

One of the most important ways in which the school educates for world-mindedness is silently, through the influence of an atmosphere conducive to that end. Where this is evident it is bound to be the chief factor in the efforts of the school. Where this is absent it is doubtful whether the formal instruction of the curriculum can overcome the neglect. The general atmosphere of an institution is sure to reflect the temper and ideals of its leaders. Without superimposing their point of view upon pupils, they are likely to create an institution in which such ideals are unconsciously reproduced. Some of the progressive schools have given special attention to this possibility. They have recognized the value of pictures that are prints of some of the great pictures of the world in preference to those that portray American victories in battle — so common in schoolhouses of a certain type.

They have seen the opportunity of using music as an indirect teacher of international appreciation. They have attempted to build their institutions into social communities pervaded by the spirit of friendliness — not only toward one another and toward far-away children but toward the physical world about them. Children of these schools learn to love and protect birds and flowers and animals, and in so doing they feel themselves to be living in a friendly world. An observer at one of the well-known progressive schools noted the fact that the children "did not march about soldier-fashion, so common in the public schools," and this she regarded as a simple expression of that friendly atmosphere that ought to pervade an institution that looks toward the same kind of world. The Carnegie Endowment for International Peace is helping to create such an atmosphere in school and community libraries by the introduction of International Mind Alcoves — collections of books dealing with the daily life, customs and history of the peoples of other lands.

The teacher is as much the key to the school situation as is the parent to that of the home, and a community has a right to know whether its teachers are people of broad world vision

who are sympathetic toward the solution of international difficulties by pacific means. In most communities parent-teacher associations have not begun to sense their opportunities as peace educators. Sometimes these organizations are purely nominal; sometimes they are social clubs; sometimes they really face their task of attempting to solve, together, their common responsibilities for childhood. One of those responsibilities has to do with the way in which the school is leading toward world-mindedness. The school of today is seeking to educate for present-day living; and no factor could be more vital in present-day living than this. If parent-teacher groups would promote discussion and study of peace education through the school and would consider as a common problem how the school atmosphere may be made to reflect belief in a world of good will, they would be wonderfully vitalized.

Among the school's many opportunities to function in the field of peace education, the observance of particular days may be mentioned. Most of the special days of the year lend themselves admirably to this purpose. Armistice Day and Peace Day obviously have outstanding possibilities in this direction.

Memorial Day, Independence Day and Washington's Birthday are being used increasingly by forward-looking schools to stress good will among the nations and peaceful ways of settling international disputes, rather than as opportunities for bombastic boasting and as exercises that recount our military victories. Thanksgiving Day is easily turned into an occasion of gratitude for the advancing peace movement, and Christmas has always had in it the message of peace and good will. People who believe that the biggest question in the world today is that which is inherent in the peace movement are anxious that the school shall utilize these opportunities in larger measure. They do not want every special day used in this way, but when they see some of the inane school programs in which children participate, they wish that a larger number at least might be used for some significant purpose.

On a recent Armistice Day an elementary school had a special program built, very appropriately, upon the idea of the contribution of various nations to the rest of the world. Clearly the aim was to show the spirit of friendliness and the interdependence of nations. That night a boy, in telling of the afternoon's experience, said: "Do you think that

any of the characters ought to have come armed with guns and pistols?" The one who represented Mexico, he explained, was in suitable costume but with a pistol in his belt and a gun in his hand. It seemed to him that in a play about peace and good will the boy representing the Mexican should have left his gun and pistol at home; if not, he thought that the teacher should not have allowed him to have them on the stage, for the characters of the different nations were coming in friendliness.

The illustration is a simple one. It suggests, however, the ease with which even the best kind of special-day celebration may lose its significant message, through thoughtlessness or ignorance.

Many schools are aware of the opportunities offered by the outstanding days of the year. The Pasadena High School, for example, gave as part of its commencement exercises in 1928 a Peace Pageant, "America's Opportunity." Toward the close of the pageant "America" and "Peace" were brought forward; "America" enthroned "Peace" above the world, and the members of the graduating class, through their valedictorian, made their pledge:

"God grant us a vision of unity, law observance, patriotism and peace. May we be given the moral strength to place in the firmament of human destiny the stars of faith in mankind, unselfish courage, and loyalty to those high ideals.

"We, the Senior Class, the Class of 1928, pledge our every effort — we pledge our lives — to the fulfillment of this great task and we ask divine guidance that we may be given strength to press forward toward this goal — World Peace."

In 1929 at the same place (The Rose Bowl, Pasadena, California) in connection with the Commencement exercises of the John Muir Technical High School and Pasadena Junior College another pageant was given, "The Broader Patriotism," with its message of the futility of war, and the ideal of international patriotism.

It is to be expected that such an occasion as Good Will Day, for example, will be celebrated in a way appropriate to the original purpose of the day, and suggestions for such celebrations are available from various sources; it is with particular satisfaction, however, that one observes examples of the utilization of

other days, even of Commencement Days, for peace education.

Not only may good use be made of special days of the calendar but school assemblies may also be used to good advantage for this same purpose. Some of the more progressive schools have occasional programs bearing directly upon peace activities throughout the world. Sometimes these are in the nature of addresses by visitors, who bring to the children messages of movements about which they ought to know or in which they may participate. Sometimes they are in the nature of programs worked out by the pupils themselves as a result of their own investigation and study. Efforts of both kinds may well be extended. School assemblies are too often given to inane or slapstick programs, when the time might be utilized for a simple dramatic presentation of life in another land, or for simple reports from students upon peace ideals and peace movements of the world, or for the presentation of projects in world friendship which others have carried through to completion, and for the discussion of plans of their own. During the past few years hundreds of high schools (as well as colleges) have held model Assemblies of the League of Nations. Students

have taken the parts of delegates and have effectively dramatized a session of the Assembly. Not only have such efforts proved interesting but they have also proved valuable in giving a sympathetic insight into the workings of one of the chief agencies of modern times, looking toward permanent peace among the nations. If the debates and mock trials and nominating conventions of an earlier day are decreasing in popularity in the high schools, there are substitutes of no less value to take their places. A session of the World Court or a meeting of a Limitation of Arms conference has great educative value for observers and participants in bringing the issues of the peace question to the fore and challenging student initiative in thinking through the problems involved.

One of the most effective ways in which the school may discharge its obligation in this general field is through the normal study of the subjects of its curriculum. English and history and geography and art and other studies offer splendid opportunities to lead the pupil into an attitude of world-mindedness. But side by side with such opportunities are to be found equally great dangers. Those very subjects may be made media for national preju-

dices and militarism. The teacher is the important factor. The teacher's viewpoint and prejudices and prophetic vision are bound to be reflected in the time devoted to this or the emphasis placed upon that or the indirect suggestion that calls forth pupil responses or stimulates his thinking. A junior-high-school teacher remarked: "Peace education in the junior high school is mostly indirect. We pass lightly over the details of wars. We try to show that the wars themselves were unnecessary, and that the points at issue might have been settled at far less expense and suffering. We bring out the point that the national debt is mostly for wars past and future. We stress the Kellogg Peace Pact and other movements for world peace. And I personally do not hesitate to teach that an imperialistic policy will tend to bring about wars, though I presume I must watch myself carefully if I do not want the D.A.R. after me!"

Not all teachers have as definite a philosophy of their own. Some have a philosophy equally definite but diametrically opposite. Thus the question is largely centered about the teacher. No one would suppose that ten boys studying United States history under different instruc-

tors and in different localities will arrive at the same set of facts, assume similar attitudes, and have a like world outlook. The reason for the differences in these ten individuals is in part the ten homes from which they come, in part the textbooks or sourcebooks which they use, but not least of all the ten teachers under whose instruction they study. In a day when the interests of the nations of the world are so intertwined, and at a time when the war method has been declared by the nations of the world to be a crime, we have a right to expect that the teachers of our children shall be world-minded and that they shall interpret the institution of war in the light of the declaration of the nations of the world.

Think for a moment of the ways in which history is studied. Most of us studied history in terms of the nations' wars. The dates we were compelled to remember were in nine cases out of ten the dates of wars or of famous battles. In thinking of the history of our own country, for example, we tarried long over the years of each war as we memorized the names of battles and the dates of their occurrence and the numbers killed. But how hastily we rushed through those administrations that boasted of no war! Our perspective was warped by the

assumption that the significant events of our national life have been military. Fortunately the forward-looking schools of today have been breaking away from that method of approach; but not all schools are among the forward-looking! Of course no school that is truly progressive will teach history as a mere record or succession of events; to do so is a wooden procedure. It becomes most objectionable, however, when the chief events selected for remembrance are those which center in a nation's wars. The forward-looking schools find in the study of history an opportunity to discover meanings in our present-day life. The record of the past furnishes a key to the better understanding of the present. History becomes not an opportunity for reveling in our own achievements but a chance to better understand our relations with the rest of the world family.

A recent writer on this general subject,[1] after a careful study of available data on the teaching of history in its relation to world citizenship, arrives at the conclusion that history has been taught in a dangerously narrow way in the past and that this situation still prevails

[1] See *Education for World Citizenship* by William G. Carr, Chapter IX.

at the present time, but that we are at the beginning of a period of change and reform. Obviously the changes must appear along such lines as have been suggested, both negative and positive. They must mean a lessening of emphasis upon things merely military, an increase of emphasis upon great trends and the meanings of the past for the present, a conscious effort to lead pupils to a sense of the unity and interdependence of the peoples of the world, and a plan of procedure that will tend to heal such international wounds as may exist or consciously to develop an appreciation of other nations. Such aims as these may find their realization through many subjects of the curriculum, including geography, literature and art. Schools that are alert to the modern educational tendency to integrate many such subjects in a central theme or unit of work will find in so doing an opportunity to translate their aims into reality — not through isolated subjects but through the pupils' total experience as they work out a unifying project. It is a satisfaction to observe a slight tendency on the part of writers to promote world-mindedness, not only through the content of their books but by the titles as well. This tendency may be noted in such titles as "Na-

tions as Neighbors" and "We and the World." [2]

It is impossible to pass by the subjects of the curriculum without reference to what is sometimes one of those subjects — military training. Not only is this found in many of our colleges and universities today but in many of our high schools as well. The 1929 report of a single state (Massachusetts) indicated that 15,854 boys between twelve and nineteen years of age were taking military training. In nineteen high schools of the state, such training was compulsory during that year; in two others it was included in the curriculum but on a voluntary basis. In the city of Boston alone military training for 11,762 boys cost the citizens in taxes $53,317.38 in a single year. According to the figures of the United States Bureau of Education it seems that the peak in the matter of military classes in schools and colleges was reached, as one would expect, in 1918. Though the numbers dropped for a

[2] It is unfortunate that a book as valuable in the cause of educating for peace as *We and the World* should have included in it the chapter, "The Hero of a Secret Mission." This tells of a United States secret agent who served in the Red Cross in Russia under false pretenses, in order to secure platinum for high explosives. While we recognize the personal bravery of this man, it is difficult to understand why the author should have included this story in a book which he hopes will "contribute at least a little toward the peace of the world."

while they have been mounting again. The 1928–29 figure of 126,453 is higher than that for the preceding year and more than a third higher than the record of 1923. It is an exceedingly live and vital issue. Pressure is being brought to bear on institutions, on boards, and on the public toward its increase. Even if the amount of military training that exists in the schools today were to continue without increase, there would be cause for grave concern and thoughtful consideration.

People need to be aware of the steps that are being taken to popularize military training in the schools. It is being popularized as a form of physical education. Everyone believes in physical education, but that is very different from military training. The two are poles apart in their purpose. They are equally different in their spirit. Military training is being popularized by financial aid to students. This is sometimes in the form of outright grants, sometimes in the form of uniforms or of overcoats that make the purchase of other overcoats unnecessary, sometimes in the form of trips to summer training camps with expenses paid and also an additional fee. And to the majority of students financial aid is usually very welcome. In some institutions

military training is being popularized by means of credits toward academic degrees or graduation. At the present time, however, the most effective way of popularizing military training is by means of the sex appeal. Girl sponsors and girl officers are being introduced — and they are never the least attractive girls in the institutions! If this is the most widely used method of popularization today, it is also the most difficult to combat. It is achieving what it sets out to achieve with a high degree of efficiency. In some instances a vote for the most popular girl student is also a vote for the highest honorary officer of the student regiment. In other cases girls are chosen as sponsors and given attractive uniforms. Thus military leaders are resorting to the most fundamentally urgent human appeal in order to make military training attractive. Of course that appeal works! Boys who are not interested in military training from any other viewpoint may be interested in the presence of well-attired girl officers on parade or at social functions. Boys who are opposed to the idea of military training, whether because of dislike or of conviction, and who might not elect to take it under normal circumstances, may, under the social pressure of feminine

prominence and approval, find themselves unable to refuse. This method of popularizing military training is really an insidious way of promoting it under false pretenses.

Peace educators are feeling that compulsory military training in our institutions of learning is dangerous in practice, undemocratic in principle, and unnecessary as a policy. Their opposition, however, extends also to the introduction of military training into the curriculum even on an elective basis. As matters work out it is impossible to make it really optional. There is such a thing as moral or social compulsion which is made to operate in full force in connection with an interest of this kind. If actual freedom of choice were a possibility one might slightly temper his objections. The ease with which we move with our groups, however, and the difficulty that most people find in taking issue with the social mind indicate that military training is rarely an optional subject of the curriculum.

Taxpayers, whether or not they are interested in international good will, have a right to oppose this subject of the curriculum as too costly. Its introduction into the high school means a higher local tax rate. Its promotion on a national scale requires the War

Department to operate on a larger budget than it would otherwise receive. This financial question is by no means the most important consideration, but when many progressive elements in education are withheld from our schools because of the cost involved, it is legitimate to use the economic argument also in connection with an element that is far from progressive.

Educators, whether or not they are interested in international good will, have a right to oppose military training in the schools on the ground that it is not good educational practice. Those who have undergone military training or who have lived in camps under its influence know that it does the reverse of what modern education seeks to accomplish. Modern education endeavors to produce initiative in action; it seeks to lead pupils into creative thinking; it wants students to learn through experiences which they have had a share in determining. These aims are at the very heart of the progressive education of today. Military training is as different as a thing could be. It seeks conformity; it demands submission; it wants obedience. If one's conception of education is in terms of a formal, stilted process it may not seem inappropriate to introduce into it the

military element; but if one has been touched at all by the influences of the best educational theory and practice of recent years, he knows that military education cannot live in the same house with progressive education. Even though one may urge that the present-day youth needs something more of the element of obedience in his character than he possesses (a demand for which there is surely some justification) the educator knows that the method of military training is not the method to meet this need. He knows that there is a difference between right action based upon free choice and blind submission based upon brute force. He knows too that because he sees obedience under military discipline he has no right to expect a carry-over in the form of an obedient spirit in other realms of everyday behavior. As a good psychologist he realizes that the man who has learned to submit in a military situation will be submissive in a similar military situation, or in other circumstances where the stimulus is somewhat the same; but he realizes also that he cannot expect any general "transfer" of the spirit or attitude or habit of obedience to other situations and experiences. He knows that the man who has learned submission under military training is no more

likely to obey the prohibition law or the law against speeding when free from control than is his fellow student who has not elected military training. Educators have a right to oppose the introduction of this subject for such reasons as these and also because of a feeling that the curriculum of the schools is the educators' responsibility, to be borne by them alone. One University President, Dr. G. Bromley Oxnam, has expressed his feeling in the words: "I refuse to compel students to take courses in military science, when the course material is prepared by the War Department and is not subject to faculty review."

In addition to the objections that have been raised, peace educators have another objection of their own. It has to do with the psychological effect of military training, and as such it is the most significant objection of all. A minister recently reported a statement of one of his church boys: "Pastor, when I was fourteen years old I knew how to stick a bayonet in a man's belly, and they had taught me what to say when I did it, too."[3] Military training creates a mind-set that ought to disturb us. It gives the idea that war is a normal agency for the settlement of disputes, and an inevitable

[3] See *The Christian Century*, Jan. 15, 1930.

institution. It makes it more difficult to build bridges of international understanding, for it suggests that other nations cannot be trusted. It proceeds as if there were no Pact of Paris or suggests that the Pact is a meaningless document. It turns the mind of youth unwittingly toward martial methods and makes it difficult for him to believe in the methods of peace. If the school is to function in peace education through the subjects of its curriculum, it must act both positively and negatively. On the one hand it must select and emphasize and interpret those elements that may be meaningful in the creation of the international mind; on the other hand it must eliminate entirely a subject or a practice that has been shown to be inimical to the spirit of world friendship.

"We who desire peace must write it in the hearts of children." These words, said to have been found in a schoolhouse in France, and now taken as a motto by the Committee on World Friendship Among Children, suggest both the opportunity of the teacher and the significance of early impressions and attitudes. Of all groups, educators ought to be most free from prejudice and bias. They surely should be big enough to see the virtues of other nationalities and to acknowledge their contributions

to our common culture. If education does not give increased discrimination it has failed. It is in the uncultured that we expect to find the highest degree of unfounded prejudices. The teacher ought therefore to be expected to lead children into an appreciative understanding of other peoples. When the association of German teachers and the association of French teachers agreed to avoid the use of textbooks having in them passages that might foster enmity and hatred, they were acting as educators would be expected to act; had this come from any other group it would have been more surprising. There is no place on the teaching staff of our schools for men and women with the unthinking bias of the superpatriotic organizations, to whom all good is domestic and all evil foreign. This discrimination which we have a right to expect in our teaching forces should manifest itself also in their conception of patriotism. It is said that the school children of Czechoslovakia are given this instruction: "Do not call anyone a patriot who hates other nations or despises them or desires war; war is a relic of barbarism." To give a fair understanding of the life and achievements of other peoples is a higher expression of patriotism than the slurring of others and the mini-

mizing of their culture. The peace educator expects this higher patriotism in the teachers of the schools.

The situation which teachers face is not easy. Whether the fault lies at the door of the home or at the door of the elementary school, certain it is that the secondary schools and colleges are receiving too many students who have been reared in an atmosphere of narrow nationalism and prejudice. This is clearly revealed by the tests and studies that have been made in recent years.[4]

It is significant that a study of over eleven hundred high-school students should reveal tendencies strongly nationalistic; although, it should be added, nationalistic tendencies are not synonymous with international hatred. It makes one thoughtful to discover that 42% of 776 college students could declare this statement true: "The average American is superior to any foreigner in education." Because such situations do exist, the schools of today must continue their efforts to give a fair understanding and a sympathetic appreciation of other peoples. They must approach this task with

[4] See, for example, Neumann, G. B., *A Study of International Attitudes of High School Students* and Manry, J. C., *World Citizenship.*

renewed vigor, — not as propagandists for a soft glossing over of facts, but as crusaders for truth and for a world of good will.

Of the many effective ways in which the school may participate in peace education, the most significant are those which evoke the pupil's cooperative effort and active participation. What he is *taught* in a formal way will be of less moment than what he *discovers* through his own efforts or what he *becomes* through his own activities. For this reason we welcome special educational efforts or contests that serve to stimulate investigation, original thinking, and significant enterprises. In 1929 the Brooks-Bright Foundation conducted an essay contest in high schools and private schools on the subject: "What is the Psychological Effect on the National Mind of Great Armed Forces Maintained Ostensibly for National Defense?" Thousands of students from schools in forty-two states participated. Their average age was about seventeen years. The six winning essays are available in book form and are contributions of real value. Four of the six students are to have a year of study in a university of another country — a valuable experience in world understanding. The worth of this contest, however, is not to be

thought of in connection with six students alone, but in relation to the thousands of students who participated and the interest created in the schools of the country in questions of war and peace.

In 1928 Clement M. Biddle of New York offered prizes and medals in an oratorical contest on the general subject of permanent peace through treaties for the renunciation of war and the settlement of international disputes by other means than war. Thousands of high-school students participated, the three winning orators being Frances Elizabeth Klauder of New Jersey, Harwood Stump of California, and Robert Picken of Iowa.

The American School Citizenship League has for many years sponsored similar efforts — prize essay contests on such subjects as "How the Youth of the World Can Promote International Goodwill," "Each Nation's Contribution to the World," and "How Would World Peace Benefit the Youth of the World?"

Another significant effort of the year 1929–30 is that of the National Student Forum on the Paris Pact, with headquarters in Washington, D. C. It is announced as "A Study and Discussion Project in the Broader Patriotism

Dealing with Subject Matter that Affects the Prosperity and Happiness of all Peoples." Student groups in the high schools of America are enrolling for the study and discussion of the Pact, and many are participating in such features as the writing of papers for a school contest or the submission of papers for a state award.

Other examples might easily be given, for many efforts of this kind are being launched. Their value is found in the fact that they represent the work and study of youth itself. The participants are not required to arrive at any specified point of view or to advocate any particular position. They go at their task as searchers after truth. The awards are not dependent upon conformity to the judges' viewpoint. The process is truly educational in that it relies upon individual investigation and thinking in the light of that study. These are efforts to lead young people to convictions based upon a frank and fair facing of facts rather than to prejudices that reflect a prejudiced environment or a misunderstanding of the world. Our schools ought to multiply their efforts in this direction.

Closely related to these investigative and discussional enterprises are the interracial and

international contacts that one notes from time to time and the friendship projects that are increasing in popularity. A while ago an International Hope Chest was prepared under the direction of the International Relations Committee of the National Council of Teachers of English. It contained about 200 artistic and striking pictures and diagrams to be used as an exhibit by interested schools. The pictures dealt with different countries — their home life, history, art, music, industries, scenery.[5]

The Junior Red Cross has proved itself a valuable factor in peace education as it has promoted the exchange of gifts and record books among children of various nations. The Committee on World Friendship Among Children finds its projects growing in popularity: the Japanese dolls, the Mexican school-bags, the Philippine treasure-chests have gone from groups of schoolchildren throughout the country. It is the expectation of the Committee that similar enterprises will follow in the future. The educational possibilities of such ventures are found in the fact that they represent pupil activity; and in activity learning

[5] Under certain conditions the Chest has been lent to schools. Address Miss E. Estelle Downing, Michigan State Normal College, Ypsilanti, Mich.

has its roots. Such efforts may be on a nation-wide scale as in the examples mentioned. A single school group, however, may carry on a project of even greater significance; as its own activity there is more likelihood of its being an outgrowth of the interests and desires and plans of that particular group. That is much to be desired. When children begin to form personal contacts with children of other lands, and to enter into some kind of friendly fellowship with them, they are in the midst of the peace-education process.

The teacher holds a strategic place in many ways. In large measure he determines the atmosphere of the school. The ways in which special days and assemblies may be used are largely dependent upon his desires. He decides how the subjects of the curriculum are to be taught. But the teacher is not the only factor in the situation. The pupil, too, must be an active factor, participating in every effort, helping to determine procedures, making his own studies and investigations, doing his own creative thinking, and having a part in efforts that reflect and create the spirit of world friendship. Schools that thus place their pupils at the center have a rare opportunity to contribute toward international good will.

CHAPTER V

Peace Education Through Dramatization.

Dramatization is one of the most effective methods in teaching. Modern educational method uses dramatization as a valuable means of accomplishing its aims. "The dramatic method in teaching" is a phrase often heard in connection with both secular and religious education.

Why is this true? Anyone who has used dramatization with little children or young people will testify to the popularity of the method with the pupils themselves. The majority of children and young people are never so happy as when "acting a part" or re-creating through their own interpretations the lives and activities of others. The tremendous interest in dramatization begins with the small child when he first imitates those around him. The little girl who "plays house" is dramatizing the acts of her mother and others in the family. The boy who "plays soldier" is re-creating through dramatization, stories, pic-

tures or incidents within his experience. The dramatic impulse is thus one aspect of the play impulse and through its use the child must constantly exercise his imagination and creative ability.

Teachers have seized upon this natural interest and are using it to accomplish their aims. They find that after children have dramatized a story they do not easily forget it. In all too many cases a story that is merely told leaves but a temporary impression. After children have *actively* entered into the situation by reliving and reinterpreting the life experiences of others, they have an impression that is indelibly fixed. The children of a certain church school were given a test in order to reveal their knowledge of Bible stories. In every case those that were best remembered were the stories which had been dramatized.

Dramatization may be employed to great advantage in educating for peace. In our task of educating for world peace we seek to bring into the experience of people, both young and old, the activities and materials which will tend to create attitudes of world friendship, appreciation for other races and nationalities, sympathy and understanding. We must so condition them that in their normal outlook

upon life they will regard the promotion of world brotherhood and peace as of prime concern, and the spirit of war as an unintelligent and nonprogressive element in our civilization which must be eliminated.

Every method which tends to bring these results should be utilized. Dramatization is one of the most effective methods. A child rarely forgets the story or the character that he is interpreting; the influence is lasting. The attitudes and ideas which are developed through dramatization tend to become permanent. Our responsibility in using the dramatic method thus becomes one of selecting for dramatization the kind of material which embodies just the attitudes and ideals and standards of conduct which we most desire to see incorporated in people's lives. On the other hand it also becomes our problem to guide them away from the dramatization of material which will inculcate those points of view that tend to glorify war or to perpetuate international misunderstanding and ill will. When children and young people frequently relive the lives of those whose service knew no national bounds and of those who are remembered as heroes of peace, and when they dramatize the life-situations of children and people

of other lands, the result is bound to be appreciation, sympathetic interest, and a growing sense of human brotherhood. If on the other hand we dramatize incidents in which war and the heroes of war are glorified to the neglect or disparagement of peace and its heroes, we may expect intolerance, narrow nationalism and a militaristic point of view.

Methods and materials of dramatization should vary with the age of the group. How, then, shall we use dramatization as an aid in educating for world peace? Both materials and methods must be adapted to meet the interests and abilities of each age group. This is true of dramatization as it is of all other teaching methods. Dramatic work with little children, for example, is different from dramatic work with high-school students. Little children freely play a story and thus create their own play; young people are interested in presenting a play that has already been written. Since our chief concern is for the development of the participants, we ought to be guided in our choice of methods and materials by the natural interests of each age group. Little children should always make their own plays. Their dramatizing should be free and spontaneous; they should determine their own

actions and choose their own words; they should never be required to learn and act a play that is already written; there should be no rehearsing and coaching. At this age children gain their greatest understanding and development when they simply and freely play through their stories. This requires skilful guidance rather than superimposed directions.

The written play may be given appropriately to children in the upper grades of the elementary school. From this time on, young people ought to have much opportunity to study and produce plays written by others. Along with this experience, however, their dramatic work may well include the more informal method of making and writing their own plays. It is not true, as some contend, that boys and girls lose interest in the free and spontaneous form of dramatization as they grow older. They may become more self-conscious and more critical of their results, but if there is wise leadership and frequent opportunity to dramatize, they will retain their interest and delight in making their own plays.

Materials for dramatization with pre-school and kindergarten children must be chosen with reference to attitudes and ideals fundamental to world brotherhood. Little children do their

own dramatizing, whether or not they have adult guidance. In their free play they are "playing store," "playing bear," "playing soldier," or playing any story that they have heard. As educators we are wise enough not to tell them *how* to do it, but even at this age we may guide them in the matter of *what* they will play. Parents in the home may well encourage this free dramatizing. They may tell children stories and suggest that they "play these stories."

In considering suitable material for this age we must not be too ambitious as to the results which we expect. What we attempt to do must harmonize with what we know of the child's small world of experience. He has only the vaguest concepts of peace or war and only slight knowledge of other races and nationalities. Dramatization for peace education at this age, therefore, will be such as to reveal to the casual observer nothing in the field of race conflict, international relations, or war causes. It will, however, bear a fundamental relation to all of these problems. Any dramatic effort that serves to develop an attitude of friendship, kindness, or thoughtful concern for others is basic in peace education. When the child is older his dramatic activities may be more

clearly recognized as contributing to the aims of peace education. At this age, however, he is laying the foundation without which his later training would be more difficult and less significant.

One who is deeply concerned about education for international-mindedness, therefore, should bring within the small child's experience stories and incidents which portray acts of kindness, friendship and thoughtfulness. Such stories must of course center in the child's own small world of experience; for example, in his treatment of pets or other animals and in relation to members of his family and other people, especially the children whom he meets at play, in the home, the church, or the kindergarten. There is also a place for stories which gradually enlarge a child's world of experience by introducing him to children of other lands. Such material is suitable for dramatization with children of pre-school and kindergarten age.

It is well to recognize also that some of the material given to children of this age is distinctly unsuitable from the viewpoint of peace education. Stories that reflect in an unkind way upon any other national group, or which represent other people as being "queer," or

which accept war as a natural and normal experience are to be condemned. Parents and teachers of children of this age need to be on their guard against dramatic play, built upon stories that tend to counteract attitudes and concepts fundamental to world brotherhood.

Appropriate stories for children's free play will be found in many of the books listed in Chapter VII.

Free, informal dramatization is the most appropriate type for children of the elementary-school age. To be of educational value in character development, children of this age should make their own plays and not be required to produce plays already prepared. Children of the first three grades show no less freedom and spontaneity than do those of kindergarten age, but their greater maturity and wider experience make possible a play more finished in form and structure. Judged by adult standards it may still be crude, but the test of its value is its effect upon the children. Under a leader who is truly a teacher, children learn to express themselves, to create, to use judgment, to exercise self-control, to appreciate the best efforts of others, and to work together harmoniously in a cooperative enterprise.

The method of procedure is exceedingly simple. The children divide the story into possible pictures or scenes and very freely act these out. The words are always their own; they may change with each interpretation of the story. Through questions and skilful guidance the teacher leads the children to improve the story each time it is enacted, and to feel that the result is truly theirs.

In the first three grades a dramatization need not be worked out in finished form. If the little play is not for public presentation, "playing it through" often, each time allowing different children to take the parts, is sufficient. In the lower grades it is better not to put the play into written form, after the children have worked it out, even if it is to be given in public. Let them use their own language and there will be nothing stilted and no forgetting of exact words and phrases.

Educational dramatics for the upper elementary-school grades may follow the same method of procedure as that used in the lower grades. It is often desirable here, however, to carry the play toward a more finished product. Children of the upper grades are not satisfied with the crude and more or less unfinished result which does satisfy younger ones. They

are interested in putting the play into written form and in securing a result that is more complete, structurally and artistically. Even these older children, however, may go through the same process of making their plays, using their own words and determining their own actions. After they have " blocked in " the play in this way they may put it into written form. The mistake is often made of having children sit down to write out a play before they begin acting. The result is nearly always a play with long speeches and little action. Let them act it first; then, when they write it out, the speeches and action will be the result of experience and the play will continue to have the freedom and spontaneity which give it charm.

The age and interests of the children will of course determine how much they will accomplish. Under skilful guidance these little plays may be extremely beautiful and yet represent the work of the children themselves. It is amazing with what interest and intelligence a group of upper-grade children will undertake the construction of a play. This activity becomes one of the finest examples of an educational project.

It is only fairly recently that the informal type of dramatization has come into use with

older children. We used to think that children's dramatics meant giving them a play to be "learned and coached." That is surely the easiest way! But when we are more concerned with the development of those boys and girls than we are with the play produced, we recognize the value of the informal method just discussed. Because we are concerned with the education of young citizens who will be enthusiastically committed to international brotherhood and world peace, we shall want to follow a method that will best develop permanent interests in this direction. Informal dramatization is such a method.

This does not mean that upper-grade children should never be given a written play to learn and produce. Their interest in the written play begins at this period and there are times when it is desirable to use it. If it is beautiful as a piece of literature there is value in using the prepared play. Many "plays for children," however, are without literary value. Some of the better ones are noted in the following chapter.

Materials for dramatization with elementary-school children should clearly reflect the specific aims of peace education for this age. In the lower grades we may definitely begin

to educate for peace by selecting material which follows the developing interest in other children and groups of children. Stories and incidents of the following types are appropriate for dramatization:

1. Those that give an understanding of the normal life of other peoples. Stories of any one child or groups of children of other nationalities in their ordinary activities of everyday life are appropriate.

2. Those that help us to understand how dependent we are upon other peoples. The interests of nations are so intertwined that we rely upon one another far more than the average person realizes. Children may be led to appreciate this fact through the dramatization of stories that suggest our dependence upon others in such matters as food, clothing, toys and household articles.

3. Those that have value from the standpoint of appreciating other peoples. Some of these stories may reveal an appreciation that is already felt, while some may tend to develop a deeper appreciation because of a recognition of true worth.

During the later elementary years stories of these three types continue to be appropriate for dramatization. Because of the child's new

interests and developing experience, however, there are other kinds of stories which are equally suitable. In addition to those listed above we may add:

4. Stories centering about the life and activities of those who may be termed "heroes of peace," whether of our own or of other lands. Heroes of peace may include those who have contributed to human betterment; those who have shown heroic qualities in other fields than that of war; those whose lives have been outstanding examples of the settlement of difficulties by peaceful methods.

5. Stories from the lives of people of other nationalities who are regarded by their own nations as outstanding leaders. Even though their work may not always have been distinctly in the field of world brotherhood there is value in such portrayal, because it brings children into a clearer understanding of another nation's viewpoint.

6. Episodes or incidents that portray international good will or a desire for peace.

Many stories of the six groups mentioned above will be found in the books listed in Chapter VII.

Dramatization with adolescents and adults may include both the formal and the informal

types. Although young people in their dramatic work usually "put on a play," it should be borne in mind that they are still tremendously interested in making their own. Each method has distinct value for this age. It is usually taken for granted that adolescents and adults are no longer interested in the more spontaneous procedure, but when they have been given the opportunity to follow that method they enter into it with enthusiasm and ability.

How to present prepared plays will not be discussed in detail here, as the literature on this subject is already abundant. The presentation of a genuinely dramatic play or pageant which has a real message of peace and good will is one of the most effective ways of creating a mind-set toward world peace. The stage has always had a tremendous influence on the public mind; but seldom, however, has this influence been against the institution of war and for the promotion of the pacific settlement of international difficulties. When young people or adults present a peace play or pageant the value is twofold; there is its reaction upon the participants as well as its influence upon those who see it.

Young people and adults will still find value

in selecting plays or stories of the six types suggested for the younger ages, all of which tend to deepen international or interracial appreciation and understanding. In addition to these there are at least three types which are particularly appropriate for adolescents and those who are older:

1. Plays which deal with more subtle attitudes toward war, — its underlying motives, its economic and psychological causes.

2. Plays which reveal the horror and futility of the war method.

3. Plays which reveal a conscious effort to apply Christian principles to international relations and to show the value of using pacific means in the settlement of disputes.

The Informal method of dramatization is appropriate for every age. This method has been described in detail. In order to indicate more clearly how a story may be worked into a play by the informal method, the following suggestions are given as possibilities.

William Penn, Peacemaker

Among the stories suitable for dramatizing by children of the upper elementary grades are those which cluster about the life of that famous lover of peace, William Penn. Chil-

dren should read and hear these stories and from them dramatize scenes which portray the spirit of friendship and trust that existed between the Indians and the early settlers of Pennsylvania.

Penn's first treaty with the Indians under the famous old Treaty Elm at Kensington is perhaps the incident that is most familiar. Although the record of what happened there is partly tradition and partly fact, a dramatic episode may well be worked out which will include elements found in records of other treaty-makings and will truly represent the fairness with which Penn always dealt with the Indians. In a case such as this, where the play is a result of a selection of material from different sources and where the story itself is built up by the group, the boys and girls themselves may do much of the research connected with the project. They should have ample opportunity to consult many books on the life of William Penn. Children in and above the fourth grade are interested in this method of working and should be encouraged to gather their own material.

The following suggestion is only one of many possible plans for dramatizing this incident:

The scene is placed under the famous old elm. A group of Indians slowly gather there. They have no weapons of any kind. Their conversation lets us know that they have come at the invitation of William Penn to make a treaty and to sell him some of their land. An Indian on the lookout sees Penn and his men as they come down the river in a boat. They quickly realize that these white men also are unarmed, and the chief puts on his peace headdress. After the two groups have greeted each other they talk at some length. The white men bargain for land for which they agree to pay the Indians "thirty match-coats, twenty guns, thirty kettles, one great kettle, thirty pairs of hose, thirty petticoats, seventy knives," [1] and other articles. Penn then talks to the Indians and tells them that "the Indians and English must live in love as long as the sun gives light," and at every sentence the Indians shout a response in their language. The treaty is then read to the Indians.[2] The old chief responds for his people: "We will live in love with William Penn and his children as long as the sun and moon shall shine."

Penn then gives a wampum belt to each In-

1 See *William Penn* by Rupert S. Holland, p. 83.

2 For the text of this treaty see *Peace Crusaders,* by Anna B. Griscom, p. 73.

dian, and as he does so he charges each one to remember a particular part of the treaty. As each Indian repeats his part in turn the whole treaty is retold. The scene ends with an exchange of gifts and the smoking of the peace pipe.

The Christ of the Andes

The Christ of the Andes is one of the most beautiful peace stories in all history. It is a wonderful example not only of what may be done but of what actually has been done. It can not be told or dramatized too often. This story seems most appropriate for young people of the teen age but it may also be dramatized with great elaborateness by adults.

One simple way of dramatizing this story is to present it in three scenes. Scene One may be placed in Buenos Ayres. It is Easter Sunday and Bishop Benavente is preaching to a large group of people. He tells them that they must have peace! He discusses the preparations for war with Chile which are going on in the country. He says that this dispute over the boundary between the two countries may easily be settled in some other way. This sermon must be short but it must be a strong plea for peace. When the Bishop suggests

that some day he would like to see Christ standing between the two countries, the people are greatly stirred. They discuss what he has been saying. Some men strongly hold out for war; others agree with the Bishop; some of the women are weeping because their husbands would have to go. The climax comes when they express the ardent hope that their government may ask the government of Chile to refer this dispute to some outside power for arbitration. This scene may be dramatic and appealing if the detail is worked out carefully.

Scene Two may be placed in a blacksmith's shop in Chile. The smith is beating out metal on his anvil. People come in with guns and arms of all kinds. The conversation indicates that King Edward of England has settled the dispute, and that in both countries all the people are turning their arms into metal, out of which a great statue of Christ is to be made. They speak of this statue and look forward to its dedication on the top of the Andes between the two countries.

Scene Three takes place on the mountain-top at the time of the dedication. The great statue may not be represented actually, but as the people gather together and look up they indicate that they are looking at the statue and

that they are at the base. Bishop Benavente of Argentina and Bishop Java of Chile are both there. They lead their people to the mountain-top. The people of Chile go over to camp on the Argentine side and the people of Argentina camp on the Chilean side. All sing together. Both bishops tell the meaning of this wonderful occasion. Senora Angela de Costa, who has been going up and down Argentina urging the people to give their guns for this statue of Christ, is there and speaks to the people. The climax comes when Bishop Benavente reads the words which are engraved on the base of the statue:

> THESE MOUNTAINS WILL CRUMBLE INTO DUST SOONER THAN THE PEOPLE OF THE ARGENTINE AND OF CHILE WILL BREAK THE PEACE WHICH AT THE FEET OF CHRIST, THE REDEEMER, THEY HAVE GIVEN THEIR WORD TO KEEP.

The scene ends as the people bow in prayer.

In telling this story the leader should have in mind a possible structure such as the foregoing. This is merely suggestive, for each group will of course dramatize it differently. A more elaborate dramatization may begin with a scene in the home of an Argentine family

where the father is preparing to go to war. A second scene may then be placed in the home of a Chilean family showing the same preparations. The Easter Sunday sermon by Bishop Benavente would then become the third. An interesting scene may also be worked out showing the representatives of both governments in the conference in which they decide to appeal to King Edward of England. In any case the final scene should be the one at the dedication of the great statue.

The Meeting [3]

(Appropriate for young people or adults.)

This story is different from the two that have already been given in that it is a simple human experience in the midst of war. It is possible to find many true incidents of this kind that illustrate the fundamental friendliness of men, crowding through even the mania of war. This story readily suggests three possible scenes.

[3] The story upon which these suggestions are based is by Joseph Folliet and will be found in *Peace Crusaders* by Anna B. Griscom, reprinted from *High School Service* of the American Junior Red Cross. Those who attempt to dramatize the story ought to read it in its complete form. To enrich one's background for dramatizing such a story one ought also to read such a book as *All Quiet on the Western Front* by Erich Maria Remarque.

Scene One takes place at night in the front-line trenches of the French. The soldiers are longing for water. Their corporal calls for a volunteer to go to the spring to fill the empty canteens. Nobody answers. Much argument then follows in which it becomes apparent that there is great danger for the one who undertakes this service. Conversation brings out the fact that the spring is in No Man's Land, in plain sight of both the French and German trenches. There has been a tacit agreement, however, that they shall take turns getting water from the spring. Many times a French soldier has made the trip unmolested, and the same has been true of the Germans. Recently a new group of German soldiers has come and they have not understood the tacit truce. As a result there has been one bloody encounter at the spring. The corporal calls them cowards — and yet no one volunteers to go. Finally one little French soldier comes forward and cheerfully says that he will go. He fastens the canteens to him and slips out. The men are silent as they look after him.

Scene Two is at the spring. The little French soldier is seen slowly and carefully approaching the spring in the darkness of the night. He is suddenly aware of a form bend-

ing over the water on the other side. As he draws his gun and is about to fire he stops. He is looking into the eyes of a German whose revolver is also aimed. Suddenly the German drops his revolver and calmly continues to fill his canteen. The little French soldier is astonished, but drops his gun also and proceeds to fill his canteens. They stand and speak to each other, each in his own language, wave their hands and return to their own trenches.

Scene Three is at Bierville in August, 1926. Many Germans are arriving to attend the International Peace conference. The little French soldier is standing by the gate of the château to welcome them. As the men march by he suddenly recognizes one of them. It is the German whom he met that night at the spring in No Man's Land! At the same moment the German recognizes the little Frenchman. They stand looking once more into each other's eyes and with the utmost joy fall into each other's arms.

CHAPTER VI

Peace Plays and Pageants

A limited number of peace plays which may be recommended are now available. Compared with prepared plays in other fields, the number of peace plays is meager. It is not intended that the following list shall include all of the limited number now obtainable. These represent a selected group of what the authors have regarded as the best, after having endeavored to secure all that are available and having read all of which they know.

1. *Plays for children of the upper elementary-school age:*

(1) *Where War Comes,* by Beulah Marie Dix. American School Citizenship League, 295 Commonwealth Ave., Boston. 1916. 12 cents. Characters: 5 girls and 2 boys. Time: about 30 minutes.

A simple episode in one act, requiring no trained director. The theme deals with the horrors of war. Two American children long to be in the war because of the splendor of it —

the marching, the music, the uniforms. Sleep overcomes them. The Dream Lady appears, bringing with her several emaciated and suffering children from the war countries. The American children are led to realize that this is a phase of war which is just as real as all the splendor. The speeches are short and the play is dramatic.

(2) *America for Americans,* by Katharine Sherer Cronk. Women's Missionary Society of the United Lutheran Church, 723 Muhlenberg Building, Philadelphia. 15 cents. Characters: from 11 to 18. Time: 15 or 20 minutes.

Helen and Elizabeth are American girls. They are discussing a newspaper heading which says: "America for Americans — Guns Used Freely in Foreign Quarters." Helen wishes that all the foreigners in America could be "sent straight back where they belong — bag and baggage." At that point a knock sounds at the door and a Baggage Agent enters. He announces that he has come for all the foreign baggage. The girls are astonished and assure him that he has the wrong house. More Baggage men enter and begin to remove

the "foreign baggage" — rugs, books, radio, pictures, etc. Finally several Indians enter and order the girls out, stating that they are the only true Americans. The play ends happily when the girls realize our dependence upon foreigners and "foreign baggage" and wish to have them back. It is well written, full of action and interesting.

(3) *Uncle Sam's Choice,* by Anna Cope Evans. National Council for Prevention of War, Washington, D. C. Mimeographed, 5 cents. Characters: 12 to 15. Time: 30 minutes.

Although the author calls this "a children's pageant," it really has the structure of a play. It presents the struggle through which Uncle Sam goes in having to pay so large a percentage of his income for actual and possible war. As he sits in his office preparing to make out his budget, various groups enter — crippled and sick children, a girl from the factory, boys from prison, and others. All of these beg Uncle Sam for money to aid in the prevention of their troubles. As he is about to grant these requests, War enters and demands that his bills be paid. Uncle Sam sadly writes the check for War and has nothing left for

the children. He promises that he will not forget the children and that "War shall go." This episode is well written and gripping.

(4) *Good Will the Magician,* by Hazel MacKaye. National Child Welfare Association, 70 Fifth Ave., New York, and National Council for Prevention of War, Washington, D. C., 10 cents. Characters: 20 or more. Time: about 1 hour, but it may easily be shortened or lengthened.

This simple pageant was written for presentation on Good Will Day but with slight changes (as suggested by the author), it may appropriately be presented at any season. As a group of American children are playing, Good Will, the balloon man, appears. Through his magic he calls children from various lands. All realize that by playing together and getting acquainted they will become friends, regardless of nationality. Use is made of the lines on the ten colored posters in the series, "Children from Many Lands." The underlying thought is excellent. For actual presentation it may be found desirable to shorten some of the speeches and to reduce the number of countries appearing.

(5) *The Whole World's Christmas Tree,* by Florence Brewer Boeckel. National Council for Prevention of War, Washington, D. C., 1926, 5 cents. Characters: from 20 to 100, with one older boy or adult. Time: about 45 minutes.

An American child runs into the room where his Christmas tree is decorated. He picks up a globe and begins to wonder how the people in other lands are spending Christmas Eve. As he turns the globe, children from all nations appear. The children of each national group play games by themselves. All tell the American child what their countries contribute in the way of toys and games. They try to find a game that all may play together and as they decide upon one, Santa Claus enters. He passes out gifts. All agree to send a Merry Christmas to all the children of the world by means of radio. The author suggests that the group which gives this Christmas exercise actually send such a message.

2. *Plays and pageants for boys and girls of the junior-high-school age:*

(1) *Times Have Changed,* by Florence B. Boeckel. National Council for Prevention of War, Washington, D. C., 1929, 15 cents. Characters: 3 necessary, and others if tableaux are given. Time: about 40 minutes.

A simple pageant written as a Good Will Day program but suitable for use at other times. A boy and girl and their grandfather are listening over the radio to the good-will messages from children in other lands. The message from the American children emphasizes the Kellogg Peace Pact and stresses the fact that " war is out of date." The grandfather relates incidents to indicate how different the world is today from what it was in the days of his childhood. " The world is getting bigger and bigger and yet smaller and smaller at the same time," says Grandfather. It is suggested that certain tableaux be presented to illustrate the old man's stories.

(2) *The Robber,* by Grace H. Swift. National Council for Prevention of War, Washington, D. C., 10 cents. Characters: 15 or more. Time: about 35 minutes.

A play in two scenes. A number of children, each representing a different country, begin to quarrel. Each is in his own garden. The Mother, World, tries to intervene. The Robber, War, appears and the children soon fight. As they fight, War robs them of their toys and possessions. They finally decide never to fight again but to settle their disputes by talking things over. As a climax, Peace enters. In many references the play reflects the World War.

(3) *America for Americans.* (For description see page 165.)

(4) *Where War Comes.* (For description see page 164.)

3. *Plays and pageants for young people:*

(1) *Bigger and Better Wars,* by J. Clyde Keegan. Powell & White, Cincinnati, 1927, 50 cents. Characters: 22 (if some take two parts, fewer participants may be used.) Time: about one and a half hours.

A drama-pageant with prologue and three episodes dealing with the causes and cure of

war. The first episode shows the primary causes of war — ignorance, fear, hate, greed, sectarianism. The second indicates secondary causes — secret diplomacy, alliances and economic imperialism. The last episode reveals the rising tide in colleges of sentiment against war and on behalf of substitutes for war. The first episode is particularly dramatic. The author gives adequate suggestions for producing. If young people do not care to present this, they will find value in reading it as a group.

(2) *Gas,* by Frederick J. Pohl. Published by the author, 359 Halsey St., Brooklyn, N. Y., 1921, 5 cents. Characters: 6 (4 male and 2 female). Time: about 30 minutes.

A vivid and dramatic play portraying the possibilities and horrors of gas warfare. Mr. and Mrs. Barton in a New York hotel are having a farewell dinner for their son who is about to leave for war. He is to be in the airplane service with the duty of dropping gas bombs. The horror of the use of gas is well shown when they suddenly realize that the enemy has dropped bombs on New York City.

(3) *A Pageant of Peace,* by Beulah Marie Dix. American School Citizenship League, 295 Commonwealth Ave., Boston, 1915, 12 cents. Characters: 40 to 100. Time: about 40 minutes.

Although this is one of the older pageants it may still be highly recommended. It is a simple and gripping presentation of the futility and tragedy of war, and a plea for a more intelligent settlement of disputes. The speeches are short and to the point.

War comes upon the stage accompanied by two trumpeters and followed by Crime, Famine and Pestilence. As the trumpets blow, the Farmer, Carpenter, Teacher, Scientist and others enter with members of their families. Each feels the obligation to go to war. War hands each one a sword and says, "Kill them!" As they draw their swords, Peace, Justice and Wisdom enter, followed by Social Service. As Peace overcomes War, all swords are put up except that of the officer, who is the last to submit. In answer to the question as to how Peace may be kept with us always, twelve Judges appear representing

an International Court. The pageant ends with groups from all nations, singing together a hymn of peace.

Notwithstanding the excellent qualities of this pageant, attention must be called to three weaknesses which should be considered by those who plan to produce it. First, the pageant may seem too long-drawn-out, but it can easily be condensed. It is possible to end it just before the episode of the twelve judges. If this is included, however, it should be changed to conform to the present situation in regard to the League of Nations and the World Court, neither of which was in existence when this pageant was written. In the second place it will be noticed that the wording of the first half is unusually dignified and rather majestic but that in the latter half there are many speeches that have lost this dignity and beauty. It would be well to make any necessary changes in order to preserve the more beautiful expressions. As this is in no sense an informal play but a formal and symbolic pageant, the English should be consistent throughout. In the third place there is great danger of interpreting this pageant as a reflection upon the sincerity of those who have fought in wars. We must guard against this.

Slight changes in several of the speeches will avoid this danger.

(4) *The Triumph of Peace,* by Anita B. Ferris. Missionary Education Movement, 150 Fifth Ave., New York, 1915, 15 cents. Characters: about 35. Time: about 40 minutes.

Although this pageant was written some years ago it is still to be recommended. Truth and Justice ask Humanity to judge between the children of War and those of Peace. War is summoned with her children, — Valor, Famine, Poverty, Ignorance, Pestilence, Ruin, Sorrow, Oppression, Enmity, Glory and Patriotism. Peace enters followed by her children, — Engineering, Exploration, Invention, Prosperity, Manufacturing, Agriculture, Mining, Education, Science, Fine Arts, Happiness, Freedom, Play and Brotherhood. Each character pleads his worth to Humanity. In the end she decides that the children of Peace are of more service to her, and to Peace she gives the palm. Specific directions for costuming are included.

(5) *They Just Won't Talk!* by Mary Katherine Reely. Reprinted from *The Virginia Teacher,* January,

1927. This may be secured from Miss E. Estelle Downing, Michigan State Normal College, Ypsilanti, Michigan, 10 cents. Characters: 6. Time: about 30 minutes.

George is just home from the war. Every one expects him to tell about his experiences; but, like many returned soldiers, he will not talk about himself. He is most interested in Bobbie, his little nephew. The dramatic moment is reached when Bobbie brings out his toy gun. In great seriousness, George buys it from him; then breaks it dramatically in Bobbie's presence and throws the pieces away. The child is mystified. George talks to him impressively and says: " That's what should be done to all of them."

This is one of the best short peace plays. It is well written, dramatic and effective.

(6) *The Soldier's Dream,* by Ellen B. Sherman. National Council for Prevention of War, Washington, D. C., 1928, 5 cents. Characters: 3 men. Time: about 15 minutes.

While this appeared in " The Herald of Peace," January 1928, it may be secured in mimeographed form as indicated above. It

is a short incident in which a poet-soldier is reprimanded by his colonel for his poor saber and target work, and also for his dream that war is unnecessary. The soldier goes to sleep and the prophet Isaiah appears to strengthen his purpose and to show what he may do for the cause of peace.

(7) *Swords or Plowshares,* by Florence B. Boeckel. National Council for Prevention of War, Washington, D. C. In mimeographed form, 5 cents. Characters: 4 men; 1 woman; 1 girl; a group of children. Time: about 25 minutes.

The scene takes place in a blacksmith's shop. A farmer enters, followed by Ceres and Mars. Ceres urges him to have the blacksmith make him a plowshare; Mars urges his need for a sword. The two argue the case. The farmer's son, a maimed ex-service man, and a group of children assist in the argument.

(8) *The Choice,* by Clover Hartz Seelig. Secured in mimeographed form from the author, 4952 Parkview Place, St. Louis, 5 cents. Characters: 29. Time: about 25 minutes.

This is a simple pageant illustrating the power of Peace over War. An army of peace workers from all nations make War see that his days are over. It is forceful and dramatic.

4. *Plays and pageants for adults:*

(1) *The Way of Peace,* by Laura S. Copenhaver, Katharine S. Cronk and Ruth M. Worrell. Women's Missionary Society of United Lutheran Church in America, 723 Muhlenberg Bldg., Philadelphia, 1924, 25 cents. Characters: 70 or more. Time: 1 hour or longer.

This is a pageant suitable for community or all-church production. It is upon so large and elaborate a scale that a trained or experienced director should be in charge. Although not as poetic or dramatic as one might wish, it is still a moving indictment of war.

Children of different nations are playing together with the Spirit of Youth. When the bugle sounds mothers and children huddle together. The American son leaves his mother and walks off with military tread. Later the aftermath of war is shown. As Motherhood calls for some one to banish War the different

nations offer suggestions. They summon Militarism, Industrialism, Science, Education, the Arts; but all fail to offer a solution for the abolition of War. Finally Christianity appears and shows that Peace can come only when the principles of Christ are practiced.

(2) *Foolishness.* (Reprinted from *The Chronicle,* Wichita, Kansas, November 9, 1928. Mimeographed by the National Council for Prevention of War.) Free. Characters: 2 (a boy of 17 and his father). Time: 10 minutes.

A short dialog between a father and his son, appropriate as one part of an Armistice Day program. The father is counting aloud: "Nine million, nine hundred ninety-nine thousand, nine hundred ninety . . ." He continues until he reaches ten million. The boy tries to interrupt. He does not understand what his father is doing. The father tells him that always on Armistice Day he feels that he must count. He is counting the dead of the Great War. "If all the world would count ten million, year after year, there would be something done to avert the catastrophe's hap-

pening again." This is a simple incident but carries an effective peace message.

(3) *The Sword of the Samurai,* by Tracy D. Mygatt. Century Company, 1926, 75 cents. Characters: 9. Time: 1½ hours.

This play centers about the Japanese Exclusion Act of 1924. It reveals the pleasant relations of certain Japanese and Americans, which bade fair to be broken by this act. The hero, a Japanese, after much mental turmoil decides that the only way to oppose such acts as the Exclusion Act is by love. His grandfather is suddenly placed in a position where he can save the life of an American. He comes to his death without bitterness, but with a determination to be on friendly relations with America, in spite of what he considers to be the unfair spirit back of the Exclusion Act.

(4) *Gas.* (For description see page 171.)

(5) *Bigger and Better Wars.* (For description see page 170.)

(6) *The Choice.* (For description see page 176.)

In the foregoing list no attempt has been made to include such plays as are produced on the professional stage. There are all too few of these, — plays for example such as "The Enemy," "What Price Glory," and "Journey's End"; but whenever they do appear they should evoke the support of those who are earnestly committed to the cause of international good will. The desirability of the modern theatre's giving more place to this type of drama cannot be stressed too strongly. If more of our prominent playwrights would work in this direction, they would become real educators of the public mind toward peace among the nations. The almost world-wide broadcasting of "Journey's End" on Armistice Day, 1929, was an effort that needs to be repeated often. Among our great needs along this line is that the stage itself, with its prestige and its possibilities as a peace educator, may actually help in the task of making the masses *think* on this greatest of world problems.

CHAPTER VII

Source Material

This is not a mere bibliography to be lightly passed by. It is intended as a practical guide to those who would enter more actively into the ranks of the educators for peace. Parents who are endeavoring to guide their children's reading and to surround them with magazines and books that carry the spirit of world unity will find in various sections of this chapter the suggestions they need. Teachers in the schools and workers in the church school will find many types of material which they can use — courses of study, reading books, and books on method. Men and women to whom peace education is a matter of real concern will find guidance for their own general reading.

The book will have succeeded in its purpose only if it leads into serious efforts toward peace education in the community, the home, the school, or the church. This chapter aims to help the reader forward in his thinking and action.

I. COLLECTIONS OF STORIES WHICH TEND TO PROMOTE WORLD FRIENDSHIP

1. For the later elementary- and junior-high-school ages:

Peace Crusaders by Anna B. Griscom. J. B. Lippincott Co., 1928, $1.50.
(An excellent collection of peace stories and poems.)

Cease Firing by Winifred Hulbert. The Macmillan Co., 1929, $1.50.
(Stories dealing with international problems in which the League of Nations has played a part.)

Paths of Peace. Oxford University Press.
Book I by Estelle Ross. 45 cents.
Book II by Mrs. Laurence Binyon. 60 cents.
Book III by H. Bellis. 45 cents.
(Each book contains twelve or fourteen chapters. These are character sketches and other stories on such subjects as A Parliament of Nations, William Penn, Pasteur, The Conquest of Everest, etc.)

Heroes of Peace by Archer Wallace. Doubleday, Doran and Co., 1929, $1.00.
(Stories of fifteen men whose discoveries and sacrifices have made the world happier.)

Stories of Brotherhood by Harold B. Hunting. Missionary Education Movement, 1918, 75 cents.
(Fifteen stories of men and women who have worked for a better world.)

2. For the elementary-school age:

From Then Till Now by Julia A. Schwartz. World Book Co., 1929, $1.20.
(A reader containing seven stories on the growth of friendliness in the world's history. The aim of the book is to show that enmity is out of date.)

Friends in Strange Garments by Anna Milo Upjohn. Houghton Mifflin Co., 1927, $1.75.
(Stories of children in countries of the Mediterranean world.)

Neighbors by M. E. Laing and A. W. Edson. Benjamin Sanborn and Co., 1925, 80 cents.
(A collection of stories appreciative of other peoples and countries.)

Heroes of Peace by F. J. Gould. Harper and Brothers, 1915, 90 cents.
(Biographies of brave citizens.)

Peacemakers by Anna P. Broomell and Dorothy McConnell. The National Council (Episcopal Church), 281 Fourth Ave., New York, 1929, 25 cents.
(Six peace stories for children, written for a Lenten program.)

Children of Other Lands by Mary Entwistle. Oxford University Press, 1923, 50 cents.
(Incidents in the everyday life of children of the South Sea Islands, Africa, India, Syria, Burma, Japan and China.)

Heroes of Peace by Ethel Clere Chamberlin. George Sully and Co., 1929, $1.50.

(Men and women, including many of the present day, who have shown heroism through courage, faith and perseverance.)

II. STORIES AND SOURCE MATERIAL ABOUT OTHER PEOPLES

1. For the junior- or senior-high-school age:

The Spirit of the Street by Priscilla Holton. Pilgrim Press, 1927, $2.00.
(A collection of true stories of child life in China.)

Heroes of Today by Mary R. Parkman. Century Co., 1917, $2.00.
(Eleven brief biographies of leaders in thought and action in our own time.)

Heroines of Service by Mary R. Parkman. Century Co., 1917, $2.00.
(Short biographies of great women.)

Black Treasure by Basil Mathews. Friendship Press, 1928, 75 cents.
(A book on Africa, showing the interdependence of Africa and America.)

William Penn by Rupert S. Holland. The Macmillan Co., 1925, $1.00.
(A detailed story of the life of William Penn.)

2. For the elementary-school age:

Nanette of the Wooden Shoes by Esther Braun. The Macmillan Co., 1929, $2.00.
(Stories of boys and girls of Brittany.)

The Story of Musa by Mary Entwistle. Friendship Press, 1929, $1.00.
(Stories of an Egyptian child.)

Heidi by Johanna Spyri. Editions by various publishers at different prices.
(The story of a Swiss child.)

In the Swiss Mountains by Johanna Spyri. T. Y. Crowell and Co., 1929, $1.50.
(Three stories of Swiss children.)

Shen of the Sea by Arthur B. Chrisman. E. P. Dutton and Co., 1925, $2.00.
(Attractive Chinese stories illustrated with many silhouettes.)

Treasure Flower by Ruth Gaines. E. P. Dutton and Co., 1916, $2.00.
(The story of a Japanese girl who discovers that she is a real princess.)

The Adventure of Piang by F. P. Stuart. Century Co., 1917, $1.75.
(The story of a Filipino boy.)

Dutch Days: Richard and Shirley See Holland by May Emery Hall. Dodd, Mead and Co., 1914, $2.00.
(The story of two American children who visit Holland. The day on which they saw the Peace Palace and the room where the first World Peace conference was held they called their Peace Day.)

Barbara's Philippine Journey by Frances W. Burks. World Book Co., 1913, $1.00.
(The story of a seven-year-old child who visits the Philippines.)

Little Kin Chan by Berthae H. Converse. Friendship Press, 1929, $1.25.
(Stories of a little Japanese girl and her dog, the "Crab.")

The Begging Deer by Dorothy Rowe. The Macmillan Co., 1928, $2.00.
(Stories of Japanese children.)

Ghond: the Hunter by Dhan Gopal Mukerji. E. P. Dutton and Co., 1928, $2.50.
(The story of a high-caste boy of India, who lives in a village on the edge of the jungle.)

The Magic Trail by Grace Moon. Doubleday, Doran and Co., 1929, $2.00.
(The story of two little American Indians, Kawani and Yazhe.)

Three Boys on the Yangtse by M. B. McKinley. F. H. Revell Co., 1928, $2.00.
(House boating in China.)

Windows into Alaska by Gertrude C. Warner. Friendship Press, 1928, 75 cents.
(A children's illustrated reading book containing eight Alaskan stories.)

The World in a Barn by Gertrude C. Warner. Friendship Press, 1927, $1.25.
(An interesting story of nine friendly children, Americans and others, and the villages they made, representing the life of people in other lands.)

This Way to Christmas by Ruth Sawyer. Harper and Brothers, 1924, $2.50.
(Christmas stories told by people of different nationalities.)

Nadita by Grace Moon. Doubleday, Doran and Co., 1927, $2.00.
(The story of a Mexican child.)

Fil and Filippa by John Stuart Thomson. The Macmillan Co., 1917, 80 cents.
(A story of home life in the Philippines.)

Myself When Young by Y. B. Mirza. The Macmillan Co., 1929, $2.50.
(The story of a boy in Persia.)

Noah's Grandchildren by J. C. Chevalier. Doubleday, Doran and Co., 1929, $2.00.
(A story of children of the Georgians in the Trans-Caucasus, who claim to be direct descendants of Noah.)

The Magic Doll of Roumania by Marie, Queen of Roumania. Frederick A. Stokes and Co., 1929, $3.00.
(A story written by Queen Marie for American children.)

Where it All Comes True in Scandinavia by Clara E. Laughlin. Houghton Mifflin Co., 1929, $2.50.
(Children's experiences and observations.)

Where it All Comes True in Italy and Switzerland by Clara E. Laughlin. Houghton Mifflin Co., 1928, $2.00.
(The experiences of two girls as told by their aunt.)

Under Two Eagles by Helen C. Crew. Little, Brown and Co., 1929, $2.00.
(A story about a Polish boy.)

Jan and Betje by May Emery Hall. Charles E. Merrill Co., 1914, 64 cents.
(The story of two Dutch children and their home on a boat.)

Chopsticks by F. I. Codrington. The Macmillan Co., 1929, $1.25.
(Stories of Chinese people.)

The Chief of the Herd by Dhan Gopal Mukerji. E. P. Dutton and Co., 1929, $2.50.
(The story of an elephant in the jungles of India.)

III. SERIES OF STORIES DEALING WITH THE LIFE OF CHILDREN IN VARIOUS LANDS

1. *The "Little People Everywhere" Series by* Etta B. McDonald and Julia Dalrymple. Little, Brown and Co., $1.25 per volume; special school edition, 85 cents per volume:

Kathleen in Ireland, 1909 (Grades IV and V).
Manuel in Mexico, 1909 (Grades V and VI).
Ume San in Japan, 1909 (Grades VI and VII).
Rafael in Italy, 1909 (Grades VII and VIII).
Betty in Canada, 1910 (Grades IV and V).
Gerda in Sweden, 1910 (Grades V and VI).
Fritz in Germany, 1910 (Grades VI and VII).
Boris in Russia, 1910 (Grades VII and VIII).
Marta in Holland, 1911 (Grades V and VI).
Hassan in Egypt, 1911 (Grades VI and VII).
Donald in Scotland, 1912 (Grades IV and V).

Josefa in Spain, 1912 (Grades V and VI).
Colette in France, 1914 (Grades IV and V).
Chandra in India, 1916 (Grades VI and VII).

2. *The "Children of the World" Series.* World Book Co. Attractive readers for children of the upper elementary grades:

Paz and Pablo by Addie F. Mitchell. 1917, 80 cents.
(About two Filipino children.)

Sunshine Lands of Europe by Lenore E. Mulets. 1918, $1.00.
(About children of France, Italy, Spain and Portugal.)

The Alo Man by Mara L. Pratt-Chadwick and L. Lamprey. 1921, $1.00.
(Congo stories.)

The Three of Salu by Carol D. Chiesa. 1923, $1.00.
(About three children of Northern Italy.)

Bemol and Kusum by Herbert E. Wyman. 1925, $1.36.
(About children of Bengal.)

The Middle Country by Olivia Price. 1926, $1.00.
(About a Chinese lad's adventures.)

Natalia and Nikolai by Varia Klenova and L. Lamprey. 1928, $1.00.
(About children of Russia.)

3. *The "Twin" Series* by Lucy Fitch Perkins. Houghton Mifflin Co. 88 cents per volume; also published in a $1.75 edition. These books are written for children of the elementary-school age. Among those of the series which are to be specially recommended as contributing to the cause of world friendship are the following. Some of the series are purposely omitted.

The Eskimo Twins, 1914 (Grade II).
The Dutch Twins, 1911 (Grade III).
The Filipino Twins, 1923 (Grade IV).
The Japanese Twins, 1912 (Grade IV).
The Swiss Twins, 1922 (Grade IV).
The Irish Twins, 1913 (Grade V).
The Italian Twins, 1920 (Grade V).
The Scotch Twins, 1919 (Grade VI).

4. *The "Little Cousin" Series.* L. C. Page and Co. $1.00 per volume. This series, started in 1902, published its seventy-fifth volume in 1929. The books are written for children of the elementary-school age. Some of the earlier volumes have recently been revised; e.g., "Our Little Turkish Cousin" and "Our Little German Cousin." This has been done in view of changed world conditions and with the cooperation of prominent citizens of these countries. This list of seventy-five books covers most of the countries of the world.

5. *The "Round the World" Series* by Mary Entwistle. London: Edinburgh House Press. 60 cents per volume. The books are attractively illustrated and are written for children of the early elementary-school age:

Boys and Girls and Friendly Beasts, 1925.
(Stories of many countries where the boys and girls and friendly beasts live.)

On the Road, 1926.
(Adventures in India.)

The Call Drum, 1927.
(Forest adventures in Africa.)

Fragrance and the Others, 1928.
(Adventures in China.)

By River and Sea, 1929.
(Stories of children in far-away places, — Singapore, Ceylon, Jamaica, South America, Madagascar, Burma.)

6. *The "Babies" Series* by Mary Entwistle. London: Edinburgh House Press. 40 cents per volume. Attractive paper-covered books, illustrated with photographs and drawings. They are written for children of the early elementary-school age and seek to create an attitude of friendliness toward children of other lands.

The Book of Babies, 1913.
The Book of Island Babies, 1915.
The Book of Other Babies, 1918.
The Book of a Chinese Baby, 1920.

The Book of an Indian Baby, 1922.
The Book of an African Baby, 1923.

7. *The "Children of All Lands" Stories* by Madeline Brandeis. Grosset and Dunlap. 50 cents per volume. Attractive books for children of the early elementary-school age.

The Little Indian Weaver, 1928.
(A story of the Navajo Indians.)

The Wee Scotch Piper, 1929.
(A child's story of Scotland.)

The Little Swiss Wood Carver, 1929.
(The story of Seppi, a Swiss boy.)

The Little Dutch Tulip Girl, 1929.
(The story of Katrina, "Tryntje," of Holland and Tom, an American boy.)

8. *The "Nursery" Series.* Friendship Press. 50 cents per volume. Small books similar to the "Peter Rabbit" books, with a picture in color at each opening. For children of the kindergarten age.

Ah Fu: a Chinese River Boy by E. Mildred Nevill and Elsie A. Wood, 1922.

Kembo: a Little Girl of Africa by Winifred E. Barnard and Elsie A. Wood, 1924.

The Three Camels: a Story of India by E. H. Spriggs and Elsie A. Wood, 1925.

Esa: a Little Boy of Nazareth by E. Mildred Nevill and Elsie A. Wood, 1926.

Mitsu: a Little Girl of Japan by Winifred E. Barnard and Helen Jacobs, 1928.

IV. GEOGRAPHICAL AND HISTORICAL READERS

Nations as Neighbors by L. O. Packard and C. P. Sinnott. The Macmillan Co., 1925, $2.00. (An excellent geography text of the newer type, showing the contributions which nations have made to the world's welfare. Suitable for the junior-high-school age or above.)

We and the World by William C. Redfield. Silver, Burdett and Co., 1927, 84 cents. (A geographical reader which seeks to indicate the interdependence of nations. Suitable for the junior-high-school age or below.)

Inter-American Geographical Readers. World Book Co. For children of the upper elementary school grades.

A Central American Journey by Roger W. Babson, 1920, $1.20.

Alaska: the American Northland by Isabel A. Gilman, 1922, $1.40.

From Panama to Cape Horn by Ethel I. Salisbury, 1928, $1.40.

Travels in Many Lands by Harry A. Franck. F. A. Owen Publishing Co. 96 cents per volume. A series of geographical readers:

The Japanese Empire, 1927.
China, 1927.
Mexico and Central America, 1927.

Readers on Commerce and Industry by Frank G. Carpenter. American Book Co. Supplementary readers for the upper elementary-school grades. 96 cents per volume.

How the World is Clothed, 1908.
How the World is Housed, 1911.
How the World is Fed, 1923.

A Child's Story of Civilization by Stephen King-Hall. William Morrow and Co., 1928, $3.00. (The story of history for children of the upper elementary-school age.)

A Child's History of the World by V. M. Hillyer. Century Co., 1924, $3.50.
(A history of the newer type by the head master of Calvert School. For older elementary school children.)

A Child's Geography of the World by V. M. Hillyer. Century Co., 1929, $3.50.
(An interesting reading book about our world, instead of the old-fashioned "dry" geography. For children of the upper elementary-school age.)

Little Folks of Many Lands by Lulu Maud Chance. Ginn and Co., 1904, 64 cents.
(A reader for children eight or nine years of age, depicting the home life of Eskimos, Indians, Africans, Arabians and others.)

Around the World with the Children by Frank G. Carpenter. American Book Co., 1917, 72 cents.
(A third-grade reader, showing customs and games of other children.)

Big People and Little People of Other Lands by E. R. Shaw. American Book Co., 1900, 52 cents.
(Simple stories of people in India, Japan, the Philippines, Russia, Holland and Arabia.)

V. FAIRY TALES OF OTHER LANDS

Silver Magic, edited by Romer Wilson. Harcourt, Brace & Co., 1929, $2.50.
(A collection of the world's best fairy tales from all countries.)

Italian Fairy Tales by Capuana; translated by Dorothy Emmrich. E. P. Dutton & Co., 1929, $2.50.

Wonder Tales from Fairy Isles by Frances J. Olcott. Longmans, Green & Co., 1929, $2.00.

Fairy Tales from India, edited by Katherine Pyle. J. P. Lippincott & Co., 1926, $3.50.

Czechoslovak Fairy Tales by P. H. Fillmore. Harcourt, Brace & Co., 1919, $2.25.

Wonder Tales from Windmill Lands by F. J. Olcott. Longmans, Green & Co., 1926, $2.00.

The Japanese Fairy Tale Book by Y. T. Ozaki. E. P. Dutton & Co., 1922, $3.00.

Japanese Fairy Tales by Lafcadio Hearn and others. Boni & Liveright, 1924, $1.20.

Fairy Tales of All Nations, edited by Logan Marshall. John C. Winston Co., 1910, $1.00.

Old Indian Legends by Zitkala-Ša. Ginn & Co., 1901, 76 cents.

Chinese Fairy Tales by A. M. Fielde. G. P. Putnam's Sons, 1912, $1.75.

Chinese Fairy Tales by N. H. Pitman. T. Y. Crowell & Co., 1924, $1.75.

Chinese Mother Goose Rhymes by I. T. Headland. F. H. Revell Co., 1900, $1.75.

Slav Fairy Tales by A. B. Chodzko; translated by E. J. Harding. A. L. Burt & Co., $1.25.

Danish Fairy and Folk Tales by J. C. Bay. Harper & Brothers, 1899, $1.75.

The Welsh Fairy Book by William J. Thomas. F. A. Stokes Co., $2.50.

VI. GENERAL READING FOR ADULTS

'It's a Great War!' by Mary Lee. Houghton Mifflin and Co., 1929, $3.00.
(The experiences of a young woman in war work, showing in vivid detail the return to the primitive which war inevitably brings.)

All Quiet on the Western Front by Erich Maria Remarque. Little, Brown and Co., 1929, $2.50.
(A vivid description of the repulsiveness of war.)

The Case of Sergeant Grischa by Arnold Zweig. Viking Press, 1928, $2.50.
(A novel portraying different attitudes toward war among officers in the German army.)

Retreat by C. R. Benstead. Century Co., 1930, $2.50.
(One of the really great war novels.)

All Our Yesterdays by H. M. Tomlinson. Harper and Brothers, 1930, $2.50.
(An English novel showing how human pride drives men into the catastrophe of war.)

A World Community by John Herman Randall. Frederick A. Stokes Co., 1930, $2.00.
(A discussion of the problems and opportunities which confront humanity today.)

Between War and Peace by Florence Brewer Boeckel. The Macmillan Co., 1928, $2.50.
(A handbook for peace workers, containing a wealth of valuable source material.)

Law or War by Lucia Ames Mead. Doubleday, Doran and Co., 1928, $1.75.
(A plea for the substitution of law for war.)

War as an Instrument of National Policy by James T. Shotwell. Harcourt, Brace and Co., 1929, $3.50.
(A comprehensive work on the events leading up to the Pact of Paris and a discussion of the significance of the Pact.)

The Outlawry of War by Charles Clayton Morrison. Willett, Clark and Colby, 1927, $3.00.
(The outstanding book on this subject, written prior to the signing of the Paris Peace Pact.)

Peace and Bread in Time of War by Jane Addams. The Macmillan Co., 1922, $1.75.
(A thought-provoking discussion of fundamental values.)

Falsehood in War Time by Arthur Ponsonby, M. P. E. P. Dutton and Co., 1928, $2.00.
(Documentary evidence that reveals falsehood as one of the most "useful" and most used weapons in time of war.)

The War Myth in United States History by Charles H. Hamlin. Vanguard Press, 1927, 50 cents.
(An analysis of the wars of the United States, showing how most or all of them might have been avoided, and bringing to light situations which books of history usually omit.)

Dollars and World Peace by Kirby Page. George H. Doran Co., 1927, $1.50.
(A book on nationalism, industrialism and imperialism.)

Education for World Citizenship by William G. Carr. Stanford University Press, 1928, $2.50.
(A careful study of the place of world citizenship in the schools.)

Must We Have War? by Fred B. Smith. Harper and Brothers, 1929, $2.50.
(A practical presentation of the problems of peace, with constructive suggestions.)

Now It Can Be Told by Sir Philip H. Gibbs. Garden City Publishing Co., 1920, $1.00.
(A newspaper correspondent's story of the World War.)

The Menace of Nationalism in Education by Jonathan F. Scott. The Macmillan Co., 1926, $1.60.

(A study which shows how education is constantly influenced by the spirit of nationalism, to the point of the misrepresentation of other countries.)

The Permanent Court of International Justice by Manly O. Hudson. Harvard University Press, 1929, $1.75.
(A thorough treatment of the World Court.)

Race Attitudes in Children by Bruno Lasker. Henry Holt and Co., 1929, $4.00.
(A comprehensive study that shows how children's attitudes toward other races and nations are influenced by their adult environment.)

Peace and Patriotism, compiled by Elva S. Smith. Lothrop, Lee and Shepard Co., 1919, $2.00.
(Includes about 150 selections from poetry and prose on peace and patriotism.)

Nationalism and Internationalism by Herbert A. Gibbons. Frederick A. Stokes Co., 1930, $1.50.
(The story of the development of nationalism and of internationalism. A valuable historical study for the peace educator.)

Races, Nations and Classes by Herbert A. Miller. J. B. Lippincott and Co., 1924, $2.00.
(A presentation of the psychological aspects of the clash of races and nations.)

The War Method and the Peace Method by William I. Hull. F. H. Revell Co., 1930, $2.50.
(A discussion of the wars of history from the viewpoint of their futility.)

The Christian's Alternative to War by Leyton Richards. The Macmillan Co., 1929, $1.50.
(War presented as incompatible with the spirit of Christianity.)

War Behind the Smoke Screen by William C. Allen. The John C. Winston Co., 1929, $1.50.
(A description of the realities of war with an exposure of its folly and futility.)

Pacifism in the Modern World, edited by Devere Allen. Doubleday, Doran and Co., 1929, $2.00.
(A symposium of nineteen contributors.)

The United States of Europe by Paul Hutchinson. Willett, Clark and Colby, 1929, $2.00.
(A daring conception, — and what it might mean for peace.)

Youth Looks at World Peace by Joseph B. Matthews. American Committee, World Youth Peace Congress, 104 East 9th St., New York City, 1929, $1.00.
(The story of the first World Youth Peace Congress, held in Holland during the summer of 1928.)

VII. COURSES OF STUDY

1. For young people and adults:

Highways to International Goodwill by Walter W. Van Kirk. Abingdon Press, 1930, $1.00.
(One of the best available courses. For thirteen sessions.)

The Search for Peace by Laura E. Boyer. National Council (Episcopal Church) 281 Fourth Ave., New York, 1925, 25 cents.
(An outline of a study of methods toward peace, with resource material and questions for discussion. For four sessions.)

What Makes Up My Mind on International Questions? The Inquiry, 1926, 75 cents.
(A discussion outline.)

Thinking It Through by Evelyn R. Nicholson. Methodist Book Concern, 1928, 40 cents.
(An excellent course for thirteen sessions. It attempts to bring an answer to the question: What attitude must a Christian take toward war?)

Christian Fellowship among the Nations by Jerome Davis and Roy B. Chamberlin. Pilgrim Press, 1925, 25 cents.
(A discussion course.)

2. For the senior-high-school age:

War by Mary Hunter. Methodist Book Concern, 1929, 15 cents.
(A study outline for six sessions, with readings, discussion topics and appropriate worship suggestions.)

Growing a Christian World by John L. Lobingier. International Council of Religious Education, 1929, 35 cents.
(A course plan obtainable in mimeographed form for experimental use; includes suggestions and resource material on international peace.)

Youth and the World Outlook by John L. Lobingier. Pilgrim Press, 1929, 35 cents.
(A course for thirteen sessions, prepared for church groups.)

How Big Is Your World? by John L. Lobingier. Obtainable in mimeographed form from the International Council of Religious Education.
(A project plan.)

Christian Young People and World-Friendship by Erwin L. Shaver. University of Chicago Press, 1925, 50 cents.
(A project plan.)

Do You Like Our Country? by Ruth I. Seabury. Friendship Press, 1930, 50 cents.
(A course on India.)

3. For the junior-high-school age:

The Bible and War by Joseph B. Matthews. Board of Education, Methodist Episcopal Church, 1927, 15 cents.
(A three-week unit on the attitude of Christians toward war, including story material and questions.)

How Can We Work for Peace? by Joseph B. Matthews. Board of Education, Methodist Episcopal Church, 1928, 15 cents.
(A three-week unit including a test and other interesting features.)

Seven Thousand Emeralds by Frank C. Laubach. Friendship Press, 1929, $1.00.
(A course on the Philippines.)

Black Treasure by Basil Mathews. Friendship Press, 1928, 75 cents.
(A short course on Africa.)

West Indian Treasures by Winifred Hulbert. Friendship Press, 1930, $1.00.
(Stories of youth in the Caribbean Islands.)

World Cruise among Boys of Other Lands by Dougal E. Young. Association Press, 1925, 75 cents.
(An imaginary cruise touching sixteen countries in an effort to lead boys to an appreciation of other peoples.)

The Spirit of World Brotherhood by J. C. Clark. Association Press, 1924, 35 cents.
(A discussion course for boys, dealing with points of friction between nations.)

Christian Citizenship on a World Basis by L. K. Hall, J. C. Clark and Abel J. Gregg. Association Press, 1929, $1.00.
(A manual of methods in world brotherhood including certain "tools" for testing attitudes and guiding experience.)

4. For the upper elementary-school age:

Sugar Is Sweet by Dorothy McConnell and Margaret Forsythe. Friendship Press, 1930, $1.00.
(A course on the West Indies.)

The Golden Sparrow by Irene M. Harper. Friendship Press, 1930, $1.00.
(A course on India.)

World Friendship Lessons by Elizabeth H. Bonsall. Church Peace Union, 1929, 20 cents.

Good Will Lessons. Church Peace Union, 15 cents.

Jewels the Giant Dropped by Edith Eberle and Grace McGavran. Friendship Press, 1929, $1.00.
(A course on the Philippines.)

Jumping Beans by Robert McLean and Mabel L. Crawford. Friendship Press, 1929, $1.00.
(A course on Mexican children in the United States.)

In the African Bush by Jewel H. Schwab. Friendship Press, 1928, 75 cents.

Under the North Star by Katharine E. Gladfelter. Friendship Press, 75 cents.
(A course on Alaska.)

Our Japanese Friends by Ruth I. Seabury. Friendship Press, 1927, 75 cents.

Boys and Girls in Other Lands by Mary T. Whitley. Abingdon Press, 1924, $1.00.
(Imaginary visits to twenty-three different countries.)

Adventuring in Peace and Goodwill by Annie Sills Brooks. Pilgrim Press, 1930, $1.00.
(A ten days' vacation school course.)

5. For the lower elementary-school age:

Bhaskar and His Friends by Clara G. Labaree. Friendship Press, 1930, $1.00.
(A course on children of India.)

Children of Sea and Sun by Mabel G. Wagner. Friendship Press, 1930, $1.00.
(A course on children of the Caribbean Islands.)

Musa, Son of Egypt by Mary Entwistle and Jeannette Perkins. Friendship Press, 1926, 75 cents.

Kin Chan and the Crab by Berthae Converse and Mabel G. Wagner. Friendship Press, 1927, 75 cents.
(A course on Japan.)

Filipino Playmates by Jean Moore Cavell. Friendship Press, 1929, $1.00.

Rafael and Consuelo by Florence C. Means and Harriet L. Fullen. Friendship Press, 1929, $1.00.
(A course on Mexican children in the United States.)

The Call Drum by Mary Entwistle and Elizabeth Harris. Friendship Press, 1928, 75 cents.
(A course on Africa.)

Windows into Alaska by Gertrude C. Warner. Friendship Press, 1928, 75 cents.

Indian Playmates of Navajo Land by Ethel M. Baader. Friendship Press, 1927, 75 cents.

The Rest of the Family by Jeannette Perkins. Pilgrim Press, 1923, $1.00.
(A course containing twelve stories of children of other groups or nationalities.)

VIII. LEADERS' HELPS

Far Peoples by Grace D. Phillips. University of Chicago Press, 1929, $2.00.
(An excellent book for leaders, containing stories, songs, poems and suggestions for games, dress and food of many different countries.)

What Do You Know About China? by Sadie Mai Wilson. Cokesbury Press, 1929, $1.50.
(A source book on China, giving stories, biographies, descriptive material, poetry, proverbs, games, dramatizations, and recipes.)

Children at Play in Many Lands by Katherine Hall. Missionary Education Movement, 1912, 75 cents.
(Games of children of many countries.)

Books of Good Will by Florence B. Boeckel. National Council for Prevention of War, Washington, D. C.
Volume I: Through the Gateway, 1925, 50 cents.
(For leaders of younger elementary children.)
Volume II: Across Borderlines, 1926, 75 cents.
(For leaders of young people of high-school age.)

Missionary education method books of value to workers in peace education:

Missionary Education in the Church by Herbert W. Gates. Pilgrim Press, 1928, $1.00.

Projects in World Friendship, by John L. Lobingier. Missionary Education Movement, 1925, $1.25.

A New Approach in Missionary Education by J. Clark Archer. Missionary Education Movement, 1926, $1.75.

Training for World Friendship by Ina C. Brown. Cokesbury Press, 1929, $1.00.

The Missionary Education of Intermediates by Mabel G. Kerschner. Friendship Press, 1929, $1.00.

The Missionary Education of Juniors by J. Gertrude Hutton. Friendship Press, 1927, $1.00.

The Missionary Education of Primary Children by Wilhelmina Stooker. Friendship Press, 1929, $1.00.

The Missionary Education of Beginners by Jessie E. Moore. Friendship Press, 1927, $1.00.

IX. MAGAZINES WHICH PROMOTE PEACE

1. Magazines published by peace agencies:

News Bulletin of National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. Published monthly. 50 cents a year.

Pax International of Women's International League for Peace and Freedom, 8 Jackson Place, N. W., Washington, D. C. Published monthly. 50 cents a year.

The League of Nations News of the League of Nations Association, 6 East 39th St., New York City. Published monthly. $1.00 a year.

Advocate of Peace of the American Peace Society, 20 Jackson Place, Washington, D. C. Published quarterly. $3.00 a year.

International Book News of the World Peace Foundation, 40 Mt. Vernon St., Boston, Mass. Published occasionally. Free.

Bulletin of the Pan-American Union, Washington, D. C. Published monthly. $2.50 a year.

News Letter of the World Alliance for International Friendship Through the Churches, 70 Fifth Ave., New York City. Published monthly except during the summer. Sent to members only; membership fee $2.00 a year or more.

The Messenger of Peace of the Peace Association of Friends in America, Richmond, Indiana. Published monthly. 50 cents a year.

2. Magazines with a strong peace policy.

(The following is only a partial list. Many others would come under this same classification.)

The Christian Century, 440 So. Dearborn St.,

Chicago, Ill. Published weekly. $4.00 a year.

The Federal Council Bulletin, 105 East 22nd St., New York City. Published monthly except July and August. $1.00 a year.

The World Tomorrow, 52 Vanderbilt Ave., New York City. Published monthly. $2.00 a year.

The Nation, 20 Vesey St., New York City. Published weekly. $5.00 a year.

Foreign Affairs, 25 West 43rd St., New York City. Published quarterly. $5.00 a year.

World Unity, 4 East 12th St., New York City. Published monthly. $3.50 a year.

The Woman's Journal, 171 Madison Ave., New York City. Published monthly. $2.50 a year.

High School Service of the American National Red Cross, Washington, D. C. Monthly (September to May). $1.00 a year.

The Junior Red Cross News of the American Junior Red Cross, Washington, D. C. Monthly (September to May). 50 cents a year.

The World's Youth, 347 Madison Ave., New York City. Published monthly, except July and August, by the World's Committee of Young Men's Christian Associations, Geneva, Switzerland. $1.00 a year.
(A magazine for leaders of youth.)

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